

# The Catholic Educational Review

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## SOLID GROUND FOR THE SCHOOL

One doubts if even Mr. Scrooge in his first stage would have denied a few earnest compliments to modern educational investigation. None of our sciences has profited more by an experimental treatment of fundamental problems, or by careful scrutiny of the premises which underlie its daily work. And yet it has been quite inevitable that teacher training should suffer by reason of those peculiar assumptions which, almost everywhere, have accompanied nineteenth century thought. On the one hand, the curious habit of isolating everything (for instance, sublimating the individual from society); on the other hand, the no less odd practice of forgetting distinctions: these tended, until a very few years ago, to keep educational study aloof from actual human life. Such a common thing as common sense appeared to have no place in pedagogy. You might, for example, forget that a child is not a little gas-engine, and try to measure his personal effectiveness in something like horsepower. Or you could overlook, with equally bizarre results, what from time immemorial has been perfectly obvious to parents with one eye open—that children really do many things mechanically, in conformity with a very sane system of natural economics. In short there existed a threat to divorce education from that wise, indispensable, old-fashioned thing known as a reasonable philosophy of life.

Now comes a book which provides a good analysis of what followed this divorce as well as a thoughtful study of the steps which may eventually lead to a remarriage. Not a few students must have known some writings of the Rev. Franz De Hovre in the French original. As professor of pedagogy in several Belgian institutions Dr. De Hovre came naturally by an interest in mod-

ern educational trends and in the vast literature which interpreted them. Himself a neo-scholastic by training and temperament, he worked in the hope of ultimately writing a synthesis of Catholic educational views. This he has actually completed. Meanwhile an earlier book has made its way and is now available to English and American readers in a version titled *Philosophy and Education* (New York: Benziger Brothers). I should like to say at once that the translator, the Rev. Dr. Edward B. Jordan, of the Catholic University, has worked with rare carefulness and scholarly tact. It is not often, indeed, that one man sacrifices himself so admirably to the work of another.

*Philosophy and Education* is, of course, a Catholic book for Catholic readers. Its review of recent pedagogical doctrines implies everywhere as a standard and corrective that faith in the authority of Christian tradition which today has only a scattered prevalence outside the Church. Nevertheless, the point of view adopted is commendably broad and liberal. Like Saint Justin, the author believes that no earnest thinker who has confronted the problems of human life with honesty can fail to have discerned some valuable truth. Small wonder, however, that the vast majority who review his findings have difficulty in getting at the nuggets of real ore! Dr. De Hovre's aim is to be helpful to this troubled majority. His method is one of patient, laborious sifting. Quite correctly he believes that however long and stormily an intellectual hunter may beat the bush, the bird he actually scares up will be a plump, visible fowl with wings and feathers. He manages always to reduce a doctrine to simple terms and then to measure—if the figure may be continued—its heft and edibleness. Accordingly, the book is never too difficult for the average teacher. It may demand a little effort on his or her part, but it requires no apparatus beyond that afforded by normal Catholic teacher training.

Dr. De Hovre applies himself primarily to examining the three major trends in modern secular educationalism: naturalistic, socialistic and nationalistic doctrines. The first, which have for the most part grown out of the application of the theory of evolution to human development and progress—though some of them reveal a direct affinity to Spinoza—normally express themselves in the maxim that "science" is the test which religious

and philosophical teachings must endure. Our book does not attempt a detailed exposition of the naturalists, though a few pages are devoted to Herbert Spencer, but contents itself in the main with the refutation of their theses afforded by Boutroux and Eucken. Theoretically speaking, this is the weakest part of *Philosophy and Education*. But since the Catholic teacher really has little to learn from mechanism, materialism and the rest, there would have been no practical advantage in combing the ground more carefully.

What is Socialistic education? When Durkheim tells us that "education has for its object the production of a social being," he seems at first sight to be stating something quite obvious. But wait a moment. Before you can nod assent, the radical-socialist has deduced as many things from this apparently harmless maxim as ever a magician drew from a top hat. Society, you will be told, confers "being human" on the individual who otherwise would have no mental or spiritual life. Sociological ethics and psychology alone are scientific. "The human individual is, properly speaking, a mere abstraction just like the atom of the physicist," declares Paul Natorp finally. From such premises the teachings of men like John Dewey, George Kerschesteiner and Emile Durkheim have been developed. These Dr. De Hovre subjects to lengthy and, on the whole, adequate examination. His fundamental purpose is not to ignore the core of truth in the Socialistic theory but to show that it has been preserved, in a better philosophic setting, by traditional and religious educators. Of these last Otto Willmann, Friedrich Paulsen and Benjamin Kidd are presented as significant examples. The section devoted to Willmann is of especial value and interest. He was a great man, a pioneer, whose *Didaktik* comes near to justifying the statement that he is "the greatest philosopher among Catholic educators and at the same time the greatest educator among Catholic philosophers."

Such teachers as cannot find time to read the whole of *Philosophy and Education* ought by all means to study, in parallel, the sections devoted to Dewey and Kidd. The ideas outlined by these two men are still beyond any question among the most influential intellectual agents of our time. "The obvious fact is," says Dewey, "that our social life has undergone a thorough and radical change. If our education is to have any meaning

for life, it must pass through an equally complete transformation." Has anything ever been more true? The precision with which mass education has been able to force through every one of its demands is surely evidence enough of the complete *volta face* of that public mind which schools have perforce to serve. Much of this John Dewey has realized more fully than any other living thinker. If we are impelled none the less to deny our assent to his system, it is for reasons inherent in the very modern order of which he writes: the objective reality of spiritual comradeship in God, which is the Church; the pressure of evidence to show that active industrial democracy is of itself indifferent to human values, however radically it may alter the conditions of human life; and the bankruptcy of experimentalism as a power able to effect organic character growth. While Kidd does not say all this as explicitly as one might desire, his *Social Evolution* is yet almost the best possible initial corrective for Deweyism. One hopes this book will always have a place of honor on the Christian teacher's desk, and one is grateful to Dr. De Hovre for having signalled it out again. When supplemented with a few such works as Dawson's *Progress and Religion*, it will keep alive a badly needed sense of the essential cultural purposes of education.

With Dr. De Hovre's treatment of the nationalistic philosophy of education, I personally am not quite satisfied. Of course his critique of the all-sufficing state and his presentation of the Christian ideal of patriotism are excellent—at the time they were written they were even courageous. It is likewise pleasant to find that Langbehn's good old book, *Rembrandt als Erzieher*, has been analyzed in detail. On the other hand, such a phenomenon as modern nationalistic thought must surely be studied genetically if it is to be understood at all. Poor old Johann Gottlieb Fichte, for example, may be entitled to the severe drubbing which he gets at Dr. De Hovre's hands. But who will deny him value and heroism when it is borne in mind that the Germans whom he struggled to unite by showing them their traditions and virtues through a magnifying glass had been trampled under foot by Napoleon, made to believe their culture was valueless and barren, and forced into hopeless political chaos? Nor am I wholly certain that the views of Friedrich Wilhelm Foerster on this engrossing topic are to be swallowed without considerable



rumination. Foerster seems to me, as he seems to Dr. De Hovre, a writer from whom we can still learn a great deal. In all human probability, however, the man has been a good deal of an extremist. Nor can one wholly escape from the suspicion that underneath a good deal of his praise of Christianity there lay the hope that it would produce a safe, sane, dependable person who would never get into trouble with the police. Even so most of what Dr. De Hovre has culled from him is interesting and useful.

Enough has been said to reveal the scope and merits of a book which ought to get a wide reading and which can be relied upon to awaken a desire to know more and do better work. The exegesis is never slipshod, the abundant quotations almost constitute a mosaic of pedagogical views. Father Jordan has amplified the bibliographies, which now form an admirable reading list. If I now proceed to say something in criticism of the work as a whole, it is only because I feel that books like this should impel us to go farther—indeed, to go as far as we can. The student who has read *Philosophy and Education* carefully should be told that the greater part of it is now some years old and that European pedagogy has moved very rapidly. No knife has ever cut more deeply into history than the Great War. Take for example the contrasted educational efforts of Catholics and Communists in present-day Germany. Foerster could still write that if anything in contemporary Germany was worth envying it was the Catholic Youth Movement. Well, the *Sturm und Drang* of this ultra-pacifist and somewhat ultra-enthusiastic movement has profitably ebbed a little. I for one believe that if we are to envy anything German it is the new Catholic normal school or "pedagogical academy" as it is called abroad. Some of the spirit and method which actuate this school have recently been set forth by Eggersdorfer and Behn in volumes which belong to a projected encyclopedia of Catholic education. To anybody who chances upon these books a glimpse of what they represent will be afforded as a matter of course. My own feeling is that the new academies are better than what has been said about them. It is sincerely to be desired that the Catholic University of America will soon be in possession of sufficient funds to develop something comparable in the United States, and even to cooperate with institutions abroad. On the other hand, the kind of school theory and practice now being developed by com-

munistic groups in Prussia is possibly a more serious challenge to the Christian teacher than any he has as yet encountered. The point here is not so much an ultra-radical philosophy—though that is in all truth seriously important—as *a way of dealing with wage-earning, or proletarian, groups*. We shall probably have to learn, even if the date be relatively far off in our country, that today it is not the children of the wealthy who must be set apart for special treatment but the children of the poor. They alone now possess absolute solidarity, and the fact is of incomparably vital importance in Europe today.

Of equal moment is the stress now laid on genetic psychology in recent educational theory. It took a good while for the various forms of naturalism to simmer down to the behavioristic system, but they have got there now in all sad and sober truth. The essential difference between behaviorism (which need not be the current American variety) and older forms of naturalistic psychology seems to be this: whereas evolutionism and so forth were progressive,—that is, assumed an onward movement of the individual and the race,—behaviorism is static, which also means unconcerned with ideals. The older theories substituted something or other for the urge toward Christian perfection; the newer ones assume there is no such urge. Everything would be all right if theories did not have an uncomfortable way of reflecting underlying current tendencies. The fronts of opposing world views are drawing closer, the trenches are deeper. That we are gradually acquiring a more adequate Christian genetic psychology is a fact to be grateful for; and I think that just as the older battle against mechanistic philosophies was won with the help of "outsiders" like Boutroux, Bergson and Husserl, so the new conflict is in part being decided by men who cannot be claimed for the Church—men like Nicolai Hartmann, Benedetto Croce and Count Keyserling. These movements and these individuals certainly figure prominently in contemporary educational philosophy.

Of course nothing that has been said constitutes the tenth part of an indictment of Dr. De Hovre's book. To approach contemporary problems without some familiarity with the ground covered by the generation which immediately preceded the War is like trying to catch the boat for Southampton three days out from New York. It can be done, with something akin to a

hydroplane, but the effort is expensive and more risky than most of us like. The great scientific, sociological and nationalist debates of the nineteenth century underlie most of our present-day squabbling. Dr. De Hovre's account of how they modified the educational outlook of the moderns is therefore singularly useful as well as important. Still better, however, is his success in revealing how good the truths of traditional Christian philosophy seem when given the setting of our own time. *Philosophy and Education* demonstrates again and again the aptness of words it quotes from G. Stanley Hall: "These are educational Dark Ages and we have no idea of our decadence. . . . The special methods of this vast and venerable institution, the Church, should be studied by every social worker and teacher, . . . for though it may often be a little bit behind in hygiene and the applications of science, in nearly all other respects it has very much more to teach than to learn from those outside its pale."

The Catholic teacher may legitimately take pride not only in the history of the idea for which he lives but also in the eternally living strength of that idea. It is a curious thing that frequently, when our heads reel with new points of view hurled against the ancient ramparts of Christian thought and living, we grow a little panicky about the possible outcome of the argument; while, if we survey the dialectic battle which was equally fierce in a bygone epoch, the evidence for the victorious rightness of the Catholic position is clear. Because no book has applied this test more successfully to recent educational philosophy, it is a pleasure to commend to all the work in which Drs. De Hovre and Jordan have collaborated. I sincerely hope a veritable throng of readers will join me in encouraging the translator to proceed to other tasks in the same spirit. A great wealth of excellent material awaits an introduction to the American public, which in turn has much it could profitably market abroad. I am a strong believer in international Catholic intellectual effort.

GEORGE N. SHUSTER.

## CARDINAL SILVIO ANTONIANO, RENAISSANCE EDUCATOR

A new interest has been awakened in Cardinal Silvio Antoniano by the highly commendatory references to his educational views in the encyclical of Pope Pius XI on the Christian Education of Youth.<sup>1</sup> The Holy Father speaks of him as "an ecclesiastical writer, who flourished in more recent times, during the Renaissance, the holy and learned Cardinal Silvio Antoniano, to whom the cause of Christian education is greatly indebted." He then quotes the eminent educator on two important points, referring, in the first place, to his views as a clear expression of Catholic doctrine, and, in the second, as representative of traditional Christian teaching.

The comments on the Encyclical have been many and varied, but in only one or two instances has anything been said of Silvio Antoniano, the inference being that this eminent figure in the history of the Renaissance and Reformation is as little known to the English-speaking world as many of his distinguished contemporaries. A sketch of his life and an appreciation of his educational writings, may, therefore, be considered timely.

Silvio Antoniano was born at Rome, December 31, 1540, the son of a shopkeeper, whose modest home was conspicuous for piety and the Christian virtues. Silvio displayed unusual talent as a child, especially in poetry and music, earning the sobriquet, Poetino, the Little Poet. At the age of ten he could improvise and sing rather remarkable verses to the accompaniment of the lyre. Through the patronage of Cardinal Otto Truchsetz of Augsburg, he was placed under the tutelage of Timoteo Fabio for his early instruction in Latin and Greek, and under Annibale Caro for Italian.

The Little Poet continued to astonish his elders by his remarkable ability in improvisation, and Pope Julius III took him into the Vatican, placing him under Francesco Tonani of Cremona, who with Caro furthered his Latin and Italian training. He was fifteen years old when Ercole II, Lord of Ferrara, evidently upon the recommendation of Pope Marcellus II, brought him to the northern city to extend the favor of his

<sup>1</sup> *Divini illius Magistri*, Dec. 31, 1929.

patronage to so promising a student. There Antoniano enjoyed the advantage of training under some of the most famous university professors of the time: Bartolomeo Ricci in rhetoric; Vincenzo Maggi in philosophy, and Giovanni Battista Pigna in poetry; the first of these became in a true sense his friend and adviser.<sup>2</sup>

Meantime Antoniano's ability as a poet and improvisatore kept for him the favor of the Este family, including Cardinal Ippolito, and the young Lord Cosimo, who occasionally brought him with them on their journeys, once to Venice and again to Florence, eager to display the unusual genius of the boy. How well he succeeded in his studies may be seen from the fact that in two years he obtained the doctorate in civil and canon law, and was proclaimed an extraordinary professor of rhetoric, the Lord of Ferrara bestowing a living upon him of one hundred ducats annually. In this new capacity Antoniano was to lecture publicly on the feast days; and his first effort on the Odes of Horace justified the hopes of all who were interested in him. Other orations were an Encomium on Learning and the Arts, on Eloquence, and a eulogy delivered in the presence of the court of Ferrara on the death of Henry II of France.

After the death of Ercole II, Antoniano returned to Rome. Pius IV received him into the Vatican and appointed him Latin secretary to his nephew, Saint Charles Borromeo, who became his unfailing patron and friend. At the sessions of the *Noctes Vaticanae*, which Saint Charles established for higher studies, especially philosophy and the arts, Silvio was one of the most active speakers and participants. It was undoubtedly because of his admiration of the man and of his exceptional literary power, that the Cardinal Secretary of State appointed Antoniano the speaker at numerous assemblages of the papal court, and in 1563 had him designated Professor of Rhetoric at the Sapienza. His reputation in Rome for learning and eloquence may be gauged by the statement of one of his biographers that at a lecture on Cicero there were twenty-five cardinals in his audience.<sup>3</sup> Two years later he was made Vice Rector and Coadjutor of the Rector, continuing his lectures with conspicuous success

<sup>2</sup> Kunz, F. X., *Die christliche Erziehung von Cardinal Silvio Antoniano*, 12. Freiburg, 1888.

<sup>3</sup> Kunz, *ibid.*



until after the election of Pius V, who relieved Saint Charles Borromeo of his curial duties and permitted him to go to Milan for the direction of his diocese.

At about this time Silvio ceased his teaching and placed himself wholly under the spiritual direction of Saint Philip Neri. He is then found devoting himself to the study of philosophy, theology and the Fathers. He made an intensive course in theology under the Jesuit Parra and with the obvious intention of preparing for the priesthood, to which he was ordained in 1568. His biographers then note for the ensuing year a very intimate association with Saint Philip Neri and the work of the Oratory which had a telling effect on Antoniano's pedagogical ideas. He was soon thereafter appointed Secretary of the College of Cardinals by Pius V, and Secretary of Papal Briefs by Gregory XIII.

Under Pope Sixtus V, patron of the arts and learning, Antoniano was continued in office and permitted opportunities for notable service in the Vatican printing press and library. He became a domestic prelate under Gregory XIV, and more than once was proffered episcopal appointment, which he persistently declined. While continued in office as Secretary of Papal Briefs he was named *maestro di camera*, by Clement VIII and later a Canon of St. Peter's. Finally in 1599 by this same pope Antoniano was raised to the Cardinalate. He was then domiciled in the Vatican, an associate in the administration of papal affairs with the Cardinals Baronius and Bellarmine, as eminent for sanctity as for learning. It is interesting to note that the former and Antoniano are specifically mentioned as patrons of the great educational work of Saint Joseph Calasanz, founder of the Pious Schools, for when certain serious charges were brought to the attention of the Pope by the enemies of the foundation, the two cardinals were appointed to inspect the Roman institutions and make him a report. The result of their investigation was so complimentary to the Saint and his holy work that the Pope became an enthusiastic supporter and patron of it.

The Encyclical of Pius XI speaks of Antoniano as "the holy and learned Cardinal," and no sketch of his career should fail to make especial note of his outstanding virtues. All of his biographers dwell upon his exemplary and exacting performance of the duties of his responsible offices, and his life long service as a loyal son of the Church he ardently loved. He was tenderly

devoted to his mother and sister; never forgot his old masters and friends; led a rigorous private life; was gentle and humble; kind and generous to the poor; the supporter of every good and holy cause.

Cardinal Antoniano was an elegant Latinist, as his office of Secretary of Papal Briefs might suggest, and among his published writings his letters are as remarkable for their grace and Latinity as his poems and hymns. He was a member of the commission for the reform of the Breviary appointed by Clement VIII, and author of the hymn "*Fortem virili pectore*," which appears in the office *Commune non Virginum*. Among his Latin publications were an Introduction to Terence, an Introduction to the Fables of Gabriel Faerni and numerous Orations; among the unpublished writings were a Dissertation on the Eclipse of the Sun at the Death of Christ, treatises on the Apostolic Succession, on Ecclesiastical Style, and on the Primacy of St. Peter. The most famous of all his writings was, however, his Italian treatise on the Christian Education of Children: *Tre libri della educazione cristiana dei figliuoli*, prepared at the instance of St. Charles Borromeo and published at Verona in 1583. It went through many editions and was rendered into modern Italian by Barbiellini and published at Naples 1707. It then bore the title "*Dell' educazione cristiana e politica de' figliuoli*," which title has apparently been given the later Italian editions.<sup>4</sup>

The work was prepared to be and really was a manual of instruction for the Christian father on the education of his children. Although lengthy (two volumes of 300 pages each)<sup>5</sup> and completely covering the ground intended, it is simple and clear in style, deeply religious and at all times practical. The first book opens with a discussion of the various vocations or states of life, the dignity of parenthood and the obligation of the father of the family to provide for the Christian up-bringing of his children. How the negligent are treated may be surmised by the title of an early chapter: "Many take greater care of their animals and their goods than of their children." The author believes that the greatest evils of the time arise from educational neglect and failures, and this he states not only in reference to spiritual ills but to those of the civil and social

<sup>4</sup> Edition consulted that of Imola, 1855, 2 octavo volumes.

<sup>5</sup> In the later Italian editions.

order. It, therefore, follows that the greatest care must be taken to insure that parents will be faithful in regard to this duty. He then treats of marriage, its dignity and holiness, discussing it in its natural and supernatural relations and devoting to it all of the fifty chapters of the first book.

In the second book, the longest part of the treatise and consisting of 140 chapters, most of the reflections of the author and his directions to the parent deal with moral and religious training. The book begins with the thought that the children are first of all to be schooled in the Faith. All of the religious instruction necessary for them is then expounded and in detail. The author takes up the articles of the Apostles Creed, the great truths of redemption, each and all of the Sacraments, the commandments of God, the precepts, the virtues, prayer, etc. An illustration of the treatment may be seen in the discussion of the sixth commandment where in addition to the consideration of adultery and the sins of the flesh, the author devotes separate chapters to the various means for the cultivation of chastity. It is from one of these latter, viz., chap. LXXXVIII, on the caution which should be used in discussing chastity, that the Papal Encyclical quotes the following:

Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this infernal hydra destroys with its poison so large a portion of the world; otherwise it may happen that instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice.

The third book, in ninety-one chapters, deals with the cultivation of virtue and the correction of faults and imperfections. The various methods of correction are examined, and Antoniano shows himself as much opposed to too great severity with children as he is to leniency and indulgence. He discusses not only corporal punishment but also the remedies which he would suggest for the prevention of evil, and the formation of evil habits.

Eating, drinking, sleeping, how children should be clothed, both boys and girls, and the little lessons they can early be taught of self-denial and abnegation are all discussed at length.

It is, however, in this book that the Cardinal especially discusses such educational questions as a father would have to settle; for example: how to prepare children for school; how to create in them a desire to go voluntarily; choosing good teachers; the authority which should be given to the teacher; and then the duties of teachers; these and many similar ones are treated in separate chapters. Among the interesting problems treated is that venerable one on the use of the pagan classics by Christian children, which Antoniano determines as St. Basil had done centuries before. He also discusses the choice of authors to be read, stoutly maintaining in this connection that whenever the pagan author is used there should also be in the student's hands a Christian writer like St. John Chrysostom, or one notable for his eloquence or literary style. So too in this book, the memory, its nature, functions and cultivation, and the difficult question of emulation are discussed.

A chapter debates whether all boys should be advanced to higher studies, concluding that for many who are to become tradesmen and craftsmen the elementary should suffice. Another raises the question as to what extent girls should be educated, and while Antoniano believes that they should be taught reading, writing and the elements of arithmetic, he does not believe that they should be instructed in letters to the same extent as boys, nor that they should be in the same classes or under the same teachers. He does hold to the necessity of their training in needle work, and the domestic arts, and in those accomplishments which are becoming to their sex.

Antoniano favors vocational training, for in his wide range of subjects he discusses preparing the boy for the mechanical arts, for business, for military life, for law, medicine, and the clerical state. He is eminently practical and modern in his discussion of the duties and responsibilities of each of these states of life, and striking in his insistence that the professions of law and medicine should be practiced in a wholly Christian manner. The reader is not surprised to learn of Antoniano's high estimation of the clerical and religious calling, but he will be moved to admire both his exalted concept of the parental obligation to

foster these vocations in the young, and his conviction of their grave responsibility to avoid anything that might discourage or dissuade those of their children who are inclined toward the religious life. Finally, he discusses the opportunities of parents to promote the social advancement of their children by placing them at court, or securing the favor of princes, and always with the same solicitude for their spiritual welfare as when he advises in regard to their marriage or their future families. This is, indeed, a characteristic of the treatise which renders it unique among the educational productions of the Renaissance.

Students of the History of Education are well aware that the Renaissance was a period of great productivity in educational literature. A large number of excellent treatises on the pedagogical aspect of the movement came from Italian writers and many of them were truly Catholic in tone and content. Some of them were written for parents as books of counsels and direction like those of Cardinal Dominici and Leo Battista Alberti, but none had so marked a religious and spiritual character as that of Antoniano. It may be asserted on the authority of Pope Pius XI that none of the many treatises which have since appeared has surpassed it in this respect. Thus, when reminding parents of our own day of their sacred obligation toward their children, and discussing the education of the home, our Holy Father fittingly says, "It is not our intention to treat formally the question of domestic education, nor even to touch upon its principal points. The subject is too vast. Besides there are not lacking special treatises on this topic by authors, both ancient and modern, well known for their solid Catholic doctrine. One which seems deserving of special mention is the golden treatise already referred to, of Antoniano, *On the Christian Education of Youth*, which Saint Charles Borromeo ordered to be read in public to parents assembled in their churches."

PATRICK J. MCCORMICK.



## A SUGGESTION FOR SUPERVISION\*

In any consideration of teaching, of administration, or of supervision, one must never forget the vast gulf that lies between the ideal and the real. The fields of both teaching and administration in this diocese, and in practically all other dioceses, have been well mastered, and our Catholic schools make no apologies for evident results. The field of supervision alone seems to have been not so much neglected as unsuccessfully tilled. We know of school systems, such as Madison, Wisconsin, that have supervision without supervisors, but in a great many of our dioceses we have supervisors without much supervision. A questionnaire distributed over the entire campus of Notre Dame University last summer revealed the discouraging fact that although there are visitations, conferences and reports, there is very little supervision, in the strict and accepted sense of the word, in the various dioceses and Catholic school systems represented at that school last summer.

The questionnaires, however, are not very satisfactory. The one referred to, although it dealt with supervision, was filled out for the most part by teachers who after all are not in a position to capably judge supervision. It is the purpose of this paper to try to point out some practical ways of making supervision effective, if it is not already in that desirable state. We shall deal with supervision in the Catholic diocese where there are a number of teaching communities working under a clerical superintendent of schools. Our parish schools cannot be considered as separate systems or separate units; the diocese is the unit. And our communities must in charity submerge their separate tendencies and individual systems for the common good of all children in the diocese in which they teach.

This then is the first thought that must be kept in mind: we must remember that, unless there is complete unity, both of teaching systems and of project for the year in every school of the diocese, supervision cannot be effective. If each community

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\* This paper was read before the Supervisors of the Diocese of Pittsburgh, and the plan proposed herein was unanimously adopted with the result that a course in Supervision of Teaching is to be inaugurated this year in the Summer School of Duquesne University, Pittsburgh, Pa.

will have a separate and distinct project and, if the various community supervisors are to employ different methods of supervision, the child who is transferring from one school to another will suffer. This weakness may not be obvious at first. It is only when we realize that a child leaving a school where one community is in charge and going to a school taught by an entirely different community must necessarily come under a system where an entirely new project is being emphasized, and probably an entirely different system of supervision is being employed. That child cannot become acclimatized, and is necessarily retarded.

To the writer, the main weakness of supervision lies in the lack of sympathy between supervisor and teacher. Our teachers have not yet learned what supervision is, and until they do thoroughly understand it, supervision will not be as effective as it should be. We have not yet ceased to confuse supervision with inspection. And the classroom teacher still labors under the false impression that the supervisor enters the classroom mainly for the purpose of checking up on what the teacher is doing or has done, and for the purpose of inspecting books and records and reporting favorably or unfavorably to the Mother House. Here again we must bear in mind the chasm between the ideal and the real. The teacher should not dread the supervisor, but the fact remains that she does, however little she is willing to admit it to any one in her community. In a meeting of sixteen supervisors from six communities, in the diocese of Pittsburgh, the writer found that only two of these supervisors claimed that they were thoroughly welcome in the classroom. All of the others freely admitted that they sensed the strain that immediately came over both the teacher and the class upon their entrance to the classroom. It is a condition that we do not desire but we cannot get away from the fact that the young teacher in the community fears any possible unfavorable report that may be sent to the Mother House, and the older teacher consciously or unconsciously resents what she may think interference in her work by a supervisor who is her junior in the community. And, this entire lack of sympathy has for its effect the fact that supervision by the community supervisor becomes little more than a class visit. This personal element of supervision must be elim-

inated if supervision is to be all that it should be, and it is the purpose of this paper to show a practical way in which this undesirable element may be eradicated.

Supervision in the last analysis has for its purpose just one objective, and that objective, the perfection and efficiency of teaching. The supervisor is, as it were, a specialist who is either called in or voluntarily arrives for the one purpose of adding her advice or giving the benefit of her experience or study for the common cause of education. In every other profession, the specialist is a welcome visitor. The conscientious doctor does not hesitate to admit he is baffled or his knowledge is limited, and the life of the patient is his only concern. And anyone who may give him help or advice in saving or prolonging the life under his care is not only welcome but sought for. The lawyer, who has in his hands the life of a fellow creature, does not think it derogatory to his reputation or his standing to enlist the services of a more experienced barrister or a more eloquent orator to help him bring his case to a successful verdict. His client's cause is his only objective. And he does not feel that his standing as a lawyer has been jeopardized by the assistance of one more learned or more capable than himself.

And why should not the same be true of the most noble of professions? The education of the child ought to be the teacher's only thought. In the religious community it is her life and her life's work. And if today she can learn what shall be a benefit to her tomorrow, she ought to accept the assistance gratefully and willingly. And there is no teacher who cannot still be taught if she is willing to learn. The young teacher with little experience in the classroom can well use the advice of an expert in Pedagogy and Pedagogical Psychology. She ought to realize that she does not know either all the methods of teaching or the best ways of employing these various methods. There are problems of the classrooms that she will never meet or be told of in any normal school. She may be permitting herself to fall into errors that will grow to grievous proportions if not rectified by some one who can recognize the error. It is difficult for any teacher to recognize all her defects and, unless these defects are pointed out by a kind, sympathetic supervisor, they may be permitted to continue and to grow until they become a permanent

fixture in the teacher's life and her whole future may thus be impaired. The old teacher, too, who has been in the classroom probably before the supervisor entered grade school, may find it difficult at first to realize that years in the classroom is not an absolute guarantee of proficiency. During the past generation, methods of education have been entirely revolutionized and unless the teacher has had some means of keeping in step with these various changes and advances and has been convinced that these new methods are superior to the old systems, she is quite loath to give them up. And this, probably more than anything else, is the cause of the lack of sympathy between teacher and supervisor. The supervisor, oftentimes young in the community but with the preparation and ability to supervise, loathes to make any serious suggestion to her senior in the Order, and the teacher oftentimes is quite unwilling to take either correction or advice from the Sister many years younger than she. But unless this two-fold defect be eradicated, supervision cannot be effected. And it can be eradicated only by teaching the Sister in the classroom that supervision is given to her for the common good of the child; that it is not a personal inspection, in fact, it is not inspection at all. She must be made to thoroughly understand that the supervisor enters the classroom only as a specialist in the art of teaching; that the teacher and the supervisor must work together in the common cause of perfecting teaching; that there is absolutely no personal element in their relations with one another; and that it bears the same relation that the specialist in law, or medicine bears to the general practitioner. She must thoroughly realize that just as long practice in medicine does not make one a specialist in any field of medicine, so, too, long practice in teaching does not make one a specialist in the art of teaching; and that long years in the classroom do not guarantee perfection in teaching methods; and that the teacher, even of long experience, can benefit by the knowledge of a specialist, even when that specialist is a junior in the community.

This bond of sympathy between the teacher and supervisor should be more easily cemented in the religious community than in the public school system. In the public schools the supervisor has the burden of recommending the teacher for advancement

or dismissal, her increase in salary is determined by the report of the supervisor. It means her daily bread. No wonder she is upset and nervous! In our schools, all this is absent. The Sister's position is secure; she is working not for a livelihood, but for an ideal; she is laboring not for advancement but for the salvation of souls. Positions of so-called honor mean nothing but added burdens and if she is wise, she knows that any Sister in the classroom is far more content than any principal or supervisor. This, then, is the first step; teach the teacher what supervision is; that it has for its purpose the efficiency of teaching and nothing else; that the supervisor is interested only in the perfection of teaching and teaching methods.

The second step is to teach the supervisor the same thing. If supervision is a specialization, the same plan ought to be followed in this profession as in every other profession. The specialist is an especially talented person who, after a period of general practice takes up a particular subject and masters it. And the supervisor is a specialist in the art of teaching. We are not speaking here of the special supervisor who specializes in one subject, but the general supervisor whose duty it is not to master the teaching of one subject, but rather *how* all subjects should be taught; she is concerned not so much with the subject but primarily with the *teaching* of it. Even in the face of a barrage of criticism which the writer is sure to receive he is of the opinion that all supervisors should be given special training in supervision under specialized teachers if for no other reason than to convince the teacher in the classroom that the supervisor is a specialist. One of the reasons for the lack of sympathy between the supervisor and teacher is the fact that supervisors are sometimes given the position on the basis of experience alone. No one denies that experience is the best teacher, but with the numerous changes in the methods of teaching that our schools must adopt if we are to compete with secular schools and secular authorities who literally swear by them, then our supervisor must become acquainted with them in a recognized manner, and today the only recognized manner is *study in a recognized school* teaching these methods. Then, too, a supervisor must have not only experience which is essential but also a real working knowledge with principles of pedagogy and theories of education. She must



be familiar with the Unit System, the Project Study, with Self Activity, and the Dalton Plan. She must have all these and make use of them. She must be able to say that she has studied all these and studied them under masters. We are sending our younger Sisters to summer schools and to normal schools on Saturday, and they are getting these systems and theories, and if the supervisor who comes into the classroom cannot show the same amount of training in the same systems, she will not be received in the classroom as a specialist in teaching. A good supervisor is always willing to experiment and will permit a good teacher to experiment, and, if she finds a teacher experimenting with any of these plans or methods in her classroom, she must be able not only to judge the results but to discuss the method with teacher involved. She can not do this if the teacher does not have the confidence that the supervisor knows more about the system than she does. And she will not have this confidence if she is not convinced of the fact that the supervisor has studied the method more thoroughly than herself. And we rarely have the same confidence in the self-taught specialist that we have in the school-taught specialist. Hence the supervisor should be a school-taught specialist. No matter what her experience, either in the classroom or even in supervising, the supervisor of the community ought to be sent to universities that specialize in education. And they should come back to their classrooms with the authority that comes only to the school-taught specialist.

As a practical solution for the problem, the writer suggests that all supervisors take summer courses in supervision, and, furthermore, he suggests that all supervisors of the same diocese take the same course at the same time and in the same place. If the local university does not offer such a course, or if there is no local university, then the various communities might well share the expenses of hiring a capable teacher who is recognized as an authority on supervision. A plan might be worked out by which the university to which this teacher is attached during the year might recognize this course and give credit for it in their university. If a course in supervision alone is not sufficiently attractive or lucrative, the same teacher might also give another course in Tests and Measurements, or in School Administration

which would take up sufficient of his time and pay him well enough to justify his coming into the diocese.

If there is a local university the problem is easily solved. But this precaution should be taken: if the course in education in the university is not sufficiently recognized by educators of the country, then the various communities should insist that they themselves select the teacher who is to be invited, since they themselves are paying for it. The standing and the rating of this teacher is of paramount importance. Not every college professor, even in the schools of education, can teach supervision. It is necessary that he be a recognized authority in this particular field of education. And such men can be obtained. If there is no university in some central part of the diocese which these Sisters may attend, then the solution is to bring in a teacher of supervision who may give the course in some school of the diocese (the Cathedral School preferably, if it is centrally located), and that course recognized by the university to which he is attached.

The writer would further suggest that all principals of schools in the diocese attend this course. In the final analysis the principal is responsible for the school and its success. Most of our schools are parish schools, and it is to the principal that the pastor looks for the solution of all difficulties. The superintendent is too remote and the supervisor may not even be known. The principal must answer for them all—teacher, supervisor, and superintendent. It is necessary then for the principal to be not only a specialized administrator, but also a specialized teacher. And experience, and seniority alone can not make a specialist. An added reason for the principal being thoroughly acquainted with supervision is the fact that in most of our dioceses supervisors are not numerous enough to carry on supervision in the true sense of the word. But the whole field of supervision can be perfected if the principal of each school is also a supervisor in the true sense of the word. Then the community supervisor can delegate a portion of her work to the principal and if they are both trained in the same methods of supervision they can work hand in hand, and the community supervisor can accept the reports of the principal as agreeing with her own methods of valuation, and her work will

be lessened without losing any of its efficiency. The principal, then, becomes, as it were, an assistant supervisor. But all of this can be accomplished only if both the principal and the supervisor are trained in the same methods of supervising, and this can be done best if they both take the same course under the same teacher.

It is our contention that second to the lack of sympathy between the supervisor and the teacher is the weakness that grows out of lack of time allotted to the supervisor for actual supervising. Supervision as we understand it, cannot be accomplished in any small number of short visits to a classroom in the year. Supervision takes time—plenty of it; it is not fair to judge the teaching ability of any teacher in one or even two visits a year. Just as it would be unfair to judge the mental ability of a child by one or two recitations given under stress of strain or nervousness, it is an injustice to any teacher, especially the young ones, to classify, catalog, or report them on the basis of one or two visits. To do her work effectively the supervisor must have time for private conferences with the teacher, suggestions must be made, good work commended, demonstration lessons given, if necessary, and, what is most important of all, follow-up visits must be made in order to ascertain whether or not the suggestions made have been acted upon and improvement noted. And all this cannot be done by the community supervisor as she exists today.

We have learned in Vocational Guidance that it is just as important to deal with the child of ten talents as it is to spend time on the child of one talent, and what is true of the child is true of the teacher. The supervisor must discover the exceptional teacher and find work for her. It is with this type of teacher she may experiment, letting her explore new methods and watching her explorations in virgin territory of teaching and grooming her for more difficult work. But the supervisor is not superhuman. To do all this in one school would take up the greater part of the year. The only solution seems to be the delegation of part of the supervision to the principal who will make regular reports to the supervisor on her visits to that particular school. But the principal cannot do this unless she has been trained in supervision. Hence, it is necessary for the principal as well as the supervisor to be given this special course in supervision

and, to obtain the best results in this delegation and cooperation, for them both to take the identical course, if not at the same time, at least from the same teacher.

It sometimes occurs that the supervisor has definite hobbies; she is especially interested in some one subject. And if she is not careful, she will spend the greater part of her time on that subject. But the general supervisor must be as interested in the teaching of grammar as she is in the teaching of spelling, and her time must be apportioned equally to all subjects unless her visit has but one objective. This possibility of overemphasizing can be avoided if the principal is also a supervisor. She can easily handle the general supervision, leaving the particular objective of that particular year to the general supervisor. But, once again, the teacher will accept the principal as a specialist only when she has been trained as a specialized teacher. We must make clear that we are laying no charge against the efficiency of our principals; we are thinking only of the psychology of the teaching mind. The popular idea today demands the stamp of special training no matter what the native ability. A course in supervision taken by both supervisors and principals and given by a recognized authority in supervision will supply this stamp of approval.

Such a system would also lessen the work of the superintendent. With this course given to all supervisors and principals of the diocese at the same time, with a uniform system agreed upon, definite objectives for each year could be more easily ascertained, definite systems of reports on teachers and teaching efficiency could be more easily agreed upon, and all teachers in the diocese rated on an equal and identical scale. The principal could keep such a record for the community supervisor who, in turn, could quickly verify it in a shorter time. A copy of her findings could be sent to the superintendent who, upon examining his reports of all the supervisors of the community, could more easily determine the objective for the ensuing year. This, however, cannot be accomplished unless the system of rating be uniform, and the system can, in turn, be best unified when all the supervisors and principals study the same course under the same authority. The good of the diocese must be kept before us at all times.

Probably the greatest good that would come from such a

movement would be the fact that we might be able to introduce supervision into our high schools. Our high schools are probably the weakest link in our chain of education, and one of the reasons for this weakness is the lack of unity in the systems of teaching and the almost total lack of supervision of teaching. Almost every high school in the country is a complete school system in itself. The unifying of our high school system is a subject that goes beyond the scope of this paper and calls for a special discussion, but one might at least see the possibility of something being done in this direction with the perfection of our supervision.

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## JOB—A DRAMA

### THE BATTLE OF THE SOUL

More than four thousand years ago, in the land of Hus, there lived a man according to God's own heart, simple and upright, fearing and serving his Maker. And God loved him and showered upon him His blessings, spiritual and temporal.

This man's name was Job. And everywhere on the face of the earth, gray-haired philosophers, eager but immature youths, wealthy and influential celebrities, as well as the poor and untutored of the world, have read his story and have better understood the dark mystery of life.

Why this surpassing, perennial interest? The answer is not far to seek: it lies in the throbbing story of a human life, a life plunged fearfully and suddenly from the deep-seated happiness of home, children and riches into the searing doubt and blind despair of a soul, seeking to reconcile his idea of a good and just God with the seemingly cruel tortures to which this same God had submitted him.

Like the Greek drama in its dramatic unity, since the basis of it is the life of Job, it resembles it also by the lyrics, suggestive of the Greek choruses. But, although pertaining to the essence of the drama, it differs from the classic masterpieces in that religious speculation takes the place of plot interest, the characterization is slight, the friends of Job not being sharply individualized, and there is a marked lack of consistency between Job of the Prologue and the Colloquies.

Because of these differences, it would be difficult to compare the Book of Job with the drama of Sophocles or Shakespeare, for in the objective sense, in action, in movement, it is really not a drama. But in its soul conflict, it is a drama of deep spiritual significance—one that has endured because of the passions that it portrays, of the philosophy and problem that it expounds—a problem that exists today with as much poignant reality as in the day of Judaism, a problem that only God Himself can solve on the day of the Beatific Vision.

At the opening of the drama, we behold Job, the man—his character, simple and good, surrounded by the plentitude of

God's blessings: home, children, and possessions of great value, land, flocks, together with all that wealth signified in those pastoral, idyllic times.

Job was happy in his love for God and his children, delighting in his vast riches, leading the patriarchal life, honored and revered. But God had designed from all eternity that Job was to be one of His very own, close to Him in his attributes, in his sanctity. And, as always, He prepared him for his high destiny—to become the prototype of the Man of Sorrows—by trial, as the basis of holiness.

The conflict begins—the inciting force of the drama, when Satan asks of God permission to try Job's virtue. And God, in His wise and far-seeing plans, assents. Swiftly, cruelly, with unswerving directness, the blows fall upon Job. His servants are slain, his sheep destroyed, his camels lost, his children crushed to death. But Job, in the little town of Hus, remains calm: he is waiting for God to reveal to him His infinite, incomprehensible ways. And in the meantime, he does not cease to love Him.

And God, looking down upon His servant, loves him more tenderly still, and with vibrant tones in His voice, he says to Satan:

"Hast thou considered my servant Job, that there is none like him in the earth, a man simple, and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.

"And Satan answered, and said: Skin for skin, and all that a man hath he will give for his life:

"But put forth thy hand, and touch his bone and his flesh, and thou shalt see that he will bless thee to thy face.

"And the Lord said to Satan: Behold he is in thy hand, but yet save his life." (Job: Ch. 2; v. 3, 4, 5, 6.)

And so it is done. The tragic moment that comes into every man's life is at hand: Job is covered with ulcers, "from the sole of the foot even to the top of his head." (Job: Ch. 2, v. 7.)

What will now be his attitude toward God and life in this last humiliation and grief? With the words of Job himself, we reach the spiritual climax of the drama, so exquisite in the simplicity of the language and heroic in its substance:

" . . . if we have received good things at the hand of God, why should we not receive evil?" (Job: Ch. 2, v. 10.)

At this point, it seems that there is nothing left but for God to smile upon Job with all the immensity of His love and give him the supreme reward of fidelity: the Vision of Himself. But no! . . . the intensity, the degradation of Job's sufferings have not yet stood the searching tests: the test of mockery and scorn, of bitter recriminations and desolate lamentations—and the fiercest of all, utter abandonment by God. For, as in Gethsemane, Job will also beg that this chalice pass from him, and it will be only after a long and deadly struggle that he will add, "Thy will be done."

But before this complete and serene resignation in suffering, Job has to endure the most scrutinizing test of all, that of time. Sitting on a dunghill for seven days and seven nights, his soul writhes in anguish midst the company of his friends, silently bowed in grief. At the end of that time, almost wild with the intolerable pain, he burst forth into a rash and incoherent speech, cursing the day of his birth. To the crucifixion of his body is added the mental torture of being misunderstood. His friends impute sin to him as the cause of his misery. In vain does Job proclaim his innocence—the debate continues in which many striking truths and half-truths are said on both sides that serve not at all to relieve the bitterness of strife or to ease in any way the sufferer's burden. Pictures of life are given from many points of view; many moods find vivid expression; a rigid dogmatism and a despairing skepticism meet in fierce strife but fail to reach a common faith.

It is only when Job, turning away from the world of men with their continued and fruitless controversies, seeks the great world beyond, its splendors and its mysteries, that he finds, not a specific answer to his questionings, but a larger outlook, a suggestion that the God who moves in a mysterious way is wiser than himself. And now, with child-like trust, he throws himself into the arms of His Savior, and is granted the all-sufficing happiness: intimacy with Him, the sharer of His secrets. In prophetic language, he praises God for His justice, His wisdom and power. He expresses his belief in a future life, his confidence in God's judgment rather than in man's.

And now the fierce combat is waged. The illumination of faith reconciles him to his sufferings. Job has conquered, and God Himself is vanquished by so much love and humility. It is the dénouement of this soul drama. The understanding and tender Lord of the universe not only restores all his wealth to His beloved servant, but lovingly, persuasively condescends to solve the reason of his life-long wrestling.

In the words of the mystic poet, we seem to hold the key to the problem of the drama:

"All which I took from thee I did but take,  
Not for thy harms,  
But just that thou might'st seek it in My arms.  
All which thy child's mistake  
Fancies as lost, I have stored for thee at home:  
Rise, clasp My hand, and come!"<sup>1</sup>

SISTER M. GENEVIEVE, O.S.U.

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<sup>1</sup> Thompson, *The Hound of Heaven*.

## CURRICULUM POSSIBILITIES OF OLD TESTAMENT LITERATURE—IV

### PSALMS \*

In many of the public schools the study of the Psalms forms an important part of the English course. Why then should Catholic schools hesitate to introduce a study which may be productive of excellent results?

With the taste for biblical literature whetted, we may proceed to the study of the Psalms hopefully. Catholic teachers are agreed in this: that the best is none too good for our pupils, or as the old French proverb says, "The good is the enemy of the best; choose, therefore, only the best." All, likewise, accept the following interpretation of literature as sound philosophy: "Literature is not the expression merely of men's thoughts; it is the expression of their souls; it gives voice to the desires and emotions of the heart as well as to the ideas of the brain; and it expresses both mind and heart in the same word."

The Book of Psalms is recognized as the perfection of lyric poetry. In the Psalms is to be found expressed the fundamental concepts of beauty, truth, and human life, expressed in language which is appropriate, symbolic, rhythmic and metric. God is the "Inspiring theme"; the nature of man is the material means by which the Psalmist conveys his ideas and emotions; the language is a mode of expression which contains the greatest appeal to the largest number of people; therein abounds intuitive and expressive powers, which touch the heart of man, captivate his taste, transform his affections, and expand his intellect.

The Psalms have no equal in power of imagination and exuberance of imagery—to cite a few instances: "Oh my God, make them like stubble before the wind,"<sup>20</sup> "who giveth snow like wool"; "scattereth mists like ashes";<sup>21</sup> "Bow down thy

\* The first three parts of this series, *Curriculum Possibilities of Old Testament Literature*, appeared in THE CATHOLIC EDUCATIONAL REVIEW as follows: Part I—The Prophets, Vol. XXVIII, April, 1930; Part II—Biblical Drama, Vol. XXVIII, May, 1930; Part III—The Short Story, Vol. XXVIII, June, 1930.

<sup>20</sup> Psalm 82:14.

<sup>21</sup> Psalm 147:16.



heavens and descend:" "touch the mountains, and they shall smoke."<sup>22</sup> "the children of men put their trust under the covert of thy wings."<sup>23</sup>

Does the realm of poetry yield any use of more striking, more figurative language? Fillion says: "The Bible hymns chronicle the greatest variety of sentiments that ever stirred the human heart; the love of God and of our neighbor, repentance for sin, sorrow, joy, faith, fear, and hope."<sup>24</sup> In another place he says: "They contain many lovely nature scenes, all the more lovely because the sacred writers did not practice 'art for art's sake'; they were illustrations from nature to lead man to God."<sup>25</sup>

Laura Wild characterizes the Psalms as "the highest of love poetry." Ozanam's verdict of the Psalms is: "I never weary of those sublime plaints, the loud cries of hope, the petitions laden with love, which are applicable to all needs and to all forms of distress."<sup>26</sup> It is said of him that he marked all the most beautiful passages so that he could have them constantly before him. St. Jerome says, "Homer cannot compare with the Psalter." When Spencer poured forth his warmest love notes in the "Epithalamion," he adopted the very words of the Psalmist as he bade the gates open for the entrance of his bride.<sup>27</sup>

It is needless, however, to multiply quotations to show the esteem in which the Psalms, that Anthology of Hebrew Poetry, have been held in the minds of all great writers and scholars in all ages. With this fact there is not discordancy, and to make the plea for the teaching of the poetry of the Psalms in a Catholic school, where all subjects should be taught in the light of eternal truths, is unnecessary. Poetry which is consecrated to the service of religion deserves an important place on our schedule. Training of this nature fits admirably Spalding's characterization of style: "It should be pure, noble, and graceful as the body should be, for both are vestures of the soul."<sup>28</sup>

What more excellent opportunity is offered for impressing

<sup>22</sup> Psalm 143:5.

<sup>23</sup> Psalm 35:8.

<sup>24</sup> Fillion, L. C. L., *The Study of the Bible*, p. 8.

<sup>25</sup> *Ibid.*, p. 46.

<sup>26</sup> Baunard, M. Rev., *Ozanam in His Correspondence*, p. 383.

<sup>27</sup> Pennimon, J. H., *University Lectures*, p. 85.

<sup>28</sup> Spalding, J. Lancaster, *Aphorisms and Reflections*, p. 127.

upon the minds of our students the loveliness and charm of our Lord than the reading of these beautiful passages? To quote but one: "Thou art beautiful in form, above the sons of men; grace is poured abroad in Thy lips, therefore God hath blessed thee forever."<sup>29</sup> The question is not then, shall we teach the poetry of the Psalms; but rather, how shall we teach it most effectively? At the outset, it must be borne in mind that the fundamental idea in teaching this poetry is to lead students to love of God and His ideals; to develop a spontaneous appreciation of the literature of the Psalms, to awaken a desire and a love for the best poetry. If these ends be accomplished, students will have been given a dynamic force that will supply motive power for character building throughout their lives. In presenting the material, students' poetic taste will have to be ascertained. To begin, the teacher should take the Psalms easiest to interpret, those with which the members of the class are already familiar. With the old as a point of departure, they will more readily build up the new setting and ideas. By reading such Psalms as are vibrant with emotion, music-laden, the teacher will lead students attuned to the poetic relationship. We follow, then, with a poem having as a germ seed, a psalm. It is essential that students grasp the idea that biblical poetry is filled with love of nature, striking and conspicuous characteristics of poetry which they enjoy today, that it concerns itself with laying bare the recesses of the human soul. For this very reason the poems of the Bible should find a place in their thoughts. "Never before," says Hamilton W. Mabie, "has there been such a universal confession of sins to a confessor devoid of any power of absolution; never before such a complete and outspoken revelation to things which belong to our secret lives."<sup>30</sup> What is this, if not a re-echoing of the various self-revelation of the Psalms. "For the soul is greatly filled; we are a reproach to the rich, contempt to the proud."<sup>31</sup> Is this not self revealed?

Poetry of any of the great masters is not easy to read; it requires thought and imagination. But to acquire anything worth while demands persistent effort. We are told: "That students completing English course in high school should possess

<sup>29</sup> Psalm 44:3.

<sup>30</sup> Mabie, Hamilton W., *Literary Interpretation*, Chapter I.

<sup>31</sup> Psalm 122:4.

a power for aesthetic reactions, a reasonable grasp on its scientific basis and bearings, a reasonable grasp of its historical and philosophical evolution." Is this possible without conscious effort on the part of pupils to master the difficult as well as the easy types of literature?

We are not oblivious of the fact that subjects pertaining to religion do not make a strong appeal to pupils, but is it the "subject" or the "medium" that is at fault? An investigation might be revealing. The teacher must be alive, creative; the "divine spark" of love for an appreciation for this poetry will have to first fire her own soul if she is to evoke a response from her pupils. With a skillful teacher and a tactful procedure, a whole-hearted response is assured. What Arlo Bates says of the Bible is especially true of the Psalms: "The Bible is a library in itself, so great is its variety, and is practically indispensable as a companion in literary study."<sup>22</sup>

The Bible poetry will meet with as whole-hearted response as any of the great masterpieces of literature, but the method of presenting the material is all important. Most of the pupils have been affected by the glamor and glare that adorns our highly colored modern poetry so that an initial feeble response to the Psalms must not alarm us. Once they have been led to see that the best in modern poetry is derived from the biblical lyrics, a changed attitude will be manifest. A careful comparison of the two types of poetry will enable them to see the artificialities of much of the modern verse and will result in an appreciation of real poetry. Since the high school age is one of character building—pupils are responsive and generous; the emotions are genuine—the teacher must remember that her charges have alert and fervid imaginations. Her presentation may determine a student's appreciation or aversion to religious poetry for all time; she may open a fount of song in their souls that will flow forth in music of ecstasy, whose tones time cannot silence. Under her tutelage youth may learn to see in all the glorious beauty of our fair world a faint reflex of the Divine. When she reads the beautiful passage, "Oh Lord in heaven is Thy graciousness and Thy faithfulness even unto the clouds," she must feel the emotion of faith and trust expressed.

<sup>22</sup> Bates, Arlo, *The Study of Literature*, p. 146.

To make the work interesting and attractive, so that students will seek more of it, the teacher must lead; she must cultivate a broad sympathy with this poetry. Conscious that certain interests are occupying their minds at this springtime of life, she must supplement the false love of the commonplace to which they are accustomed by a desire for the worth while. Music, Victrola records, songs, and pictures will stimulate interest, dominated by the purpose of teaching the poetry of the Psalms. We begin by grouping the Psalms around religion, love, home life, nature. We select for special study those which refer to the Church, the Blessed Virgin, the Angels, the theological and moral virtues, and friendship, and link these with modern poets who have written on similar subjects. (See Appendix I.)

A plan which succeeded admirably was that of assigning as a project the selection of authors whose writings have had the Psalms as a basis. Students list subjects pertaining to the headings or sub-headings, mentioned in the previous paragraph, bring selections to class, read the collected poems aloud, and comment on the appropriateness of selections. The assignment holds each one responsible for bringing to class the name of the poem, the theme, the author, the publisher, and a statement of the reasons for the choice of poems presented. Each girl in the group was encouraged to make an anthology of Psalms which she liked best, and agreeable surprises resulted from the project; the time allotted was two weeks. Occasionally, the teacher read aloud the poems studied in class so that the images might be clearer and more beautiful.

A teacher's objectives are to lead pupils to the realization that the reading of the selections is designed to afford pleasure, that the poem is a piece of true literature which represents human experience and abounds in rich colorful tones. She strives to make them feel the music of the lines. (A very workable method of teaching poetry is that suggested by Edward Harlan Webster in the *English Journal* for October, 1926. The method outlined by Emma Bolenius in *Teaching Literature* adapts itself beautifully to the teaching of Psalms.)

Students respond to the card-filing system enthusiastically. The cards contain the following information: title of poem, theme, history of poem, and student's reaction. Another device

that yields a surprising spirit of interest and emulation is the "Imagery Search" for the most striking imagery found in a selection. Making of character books is another profitable device, demanding that students characterize themselves and their friends from Psalm verses, without putting names on the books; most students will enjoy the assignment. Again they may be required to select striking passages from the Psalms to show "that inspired by God, as not any other form of poetry, they are full of religious light and love and express the deepest emotions of humanity."<sup>33</sup>

Having them make literary bouquets also proves a stimulating exercise. We suggest how they may do this by listing a few for them, such as: "With me is the beauty of the field,"<sup>34</sup> "He feedeth among lilies,"<sup>35</sup> "I am the Lily of the Valley,"<sup>36</sup> "Send forth flowers as the lily and bring forth leaves in grace,"<sup>37</sup> "I was exalted like the cedar in Libanus,"<sup>37</sup> "I yielded a sweet odor like the best myrrh."<sup>38</sup> Another fruitful lesson is that of giving quotations from certain authors and asking the students to see how passages from the Psalms bear out the truth of the statement.

The publishing by students of a "Hebrew Poetry Magazine" creates interest and is a profitable project. In schools where there is a mimeograph, the problem is negligible. If there be no mimeograph, a typewritten copy for the bulletin board will suffice. The students select a title from Hebrew history: and articles, poems, illustrations in the paper are related in some way with the Scriptural times. The students volunteer to collect material. The artists in the class do the drawing and others take charge of the mimeographing. Working out nature scenes from the Psalms affords a vital lesson, also. "The voice of the Lord is upon the waters; the God of majesty hath thundered."<sup>39</sup> "The voice of the Lord breaketh the cedars:" "Yes, the Lord

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<sup>33</sup> Lattey, Cuthbert, L. J., "The Literary Forms of Holy Scripture, *America*, 115:51.

<sup>34</sup> Psalm 49:11.

<sup>35</sup> Canticle of Canticles, 2:16.

<sup>36</sup> Canticle of Canticles, 2:1.

<sup>37</sup> Eccles., 39:19.

<sup>38</sup> Eccles., 24:20.

<sup>39</sup> Psalm 28.



shall break the cedars of Libanus."<sup>40</sup> We discuss the nature scenes in class and have several nature poems brought to class and read aloud. A few questions on each bring out the main ideas; some such questions as the following may be asked to bring out the majesty and glory of God in a storm. Study Psalm 28. Is there any reason for the repetition of the phrase "voice of the Lord"? How is the majesty and greatness of God shown? Is there any reason for Palestine supplying a perfect background for a thunderstorm? Why would Angels appear before God in ritualistic manner? Describe the cause of the storm.

When teaching the Psalms grouped around Religion, the Blessed Mother, Angels, and the Church, arrangements could be made with the religion teacher to correlate the work in Religion classes with those of this Old Testament class. Those Psalms dealing with the Blessed Sacrament are another source of linking both classes. When teaching home virtues, we secure the cooperation of the Home Economics Department and Sociology class. We compare pictures of ideal home life as gleaned from biographies with the home life of the Hebrews.

In the studying of poems in class, one must insist upon a wide reading of Psalms rather than upon a detailed study of each one. We might begin a study of the religious poems with the reading of some modern poets' verses about our Blessed Mother: Wordsworth's "The Virgin," Faber's "The Grandeur of Mary," or the "Prayer to Blessed Mother" from *Canterbury Tales*. We might then read "The Morning Star," Psalm 86: 1, 2; "The Presentation in the Temple," Psalm 44: 11, 12; "Mother Most Prudent," Psalm 38: 1, 2; and "Assumption," Canticle of Canticles: 3:6. Each of the Psalms in the various groups may be studied in similar manner, and pupils will thus become acquainted with the rich literary mine they have in the study of the Psalms, instead of considering them as isolated jewels. They become convinced that the Psalms have in their composition the united advantages of ancient and modern poetry, that they "reflect the literary architecture of many ages." They will learn to love their beauty.

Experiments in the correlation of music and literature are particularly interesting since the two have so many elements in common. The use of the choice musical settings for lyric poetry is very effective. The beautiful musical rendition of

<sup>40</sup> Psalm 28.

"The Lord is My Shepherd," "Praise Ye the Father," "The Heavens are telling the Glory of God," might be considered when studying the Psalms.

This paper is, then, an attempt to show how Biblical literature may be introduced into our Catholic schools. Some indications as to methods of presentation have been given, but no detailed plan has been offered; the suggestions are merely illustrative. The aim in outlining the course has been to inculcate the idea that the service of literature, properly conceived, is akin to the service of religion, that our literature classes, as well as all subjects in our schools, should be brought under the direct influence of religious knowledge, and thus fulfill the God-appointed task of "the restoration of the image of God in man." Summarized, the plan is:

1. To accord to Biblical literature its rightful place in our schedules.

2. To organize the course so that each division (background, study of drama, short story, and Psalms) is clearly motivated so as to insure an interest in and an appreciation of the literary forms of Scripture, which enshrine the divine message and which on reaching the souls of students will evoke such response as will be transmuted into character-building power.

## APPENDIX I

### PSALMS AND POEMS FROM WHICH STUDENTS MADE SELECTIONS FOR STUDY

#### *Angels*

*Psalms:* 90; 137; 11; 33; 102; 103; 148; 33; 13; 12; 14; 8; 20.

*Poems:* *Song of the Angels*, Faber, William; *The Little Angels*, Da Todi, Jacapone Fra; *The Angelic Chorus*, Donohue, J. D.; *Angel*, Kilmer, Joyce; *Michael the Archangel*, Tynan, Katherine; *Guardian Angel*, Newman, John Henry, Cardinal; *Ministering Angels*, Procter, Adelaide; *Links with Heaven*, Procter, Adelaide; *The Angel Guardian*, Starr, E. A.; *Angel of Death*, Procter, Adelaide; *Paradiso Canto XXII*, Dante; *Song of the Three Angels*, Giovanni, Vincenti; *Holy Angels*, Faber, Frederic W.; *An Order for a Bridal Robe*, Bridge, Sylvia V. Orne; *The Seraphim*, Browning, E. B.; *Guardian Angels*, Browning, Robert; *Birds of Paradise*, Rossetti, E.; *Sunset Wings*, Rossetti, Dante; *The Dark Angel*, Johnson, Lionel; *St. Michael, the Weigher*, Lowell, James Russell.

#### *Blessed Eucharist*

*Psalms:* 41, 72; 121; 118; 110; 33; 35; 22; 18; 75; 147; 39; 62; 49; 10; 117; 127; 115; 70; 60; 105; 69; 83; 144.

*Poems: Christ in the Eucharist*, Starr, Eliza Allen; *After Communion*, Thayer, Mary Dixon; *The Throne of King, Kelley*, F. C.; *General Communion*, Meynell, Alice; *Unknown God*, Meynell, Alice; *At Communion*, Maynard, Theodore; *To the Blessed Sacrament*, Constable, Henry; *Real Presence*, Adair, Irvan; *Adoro Te Devote*, Saint Thomas Aquinas; *Multiplication*, Kilmer, Joyce; *Roses*, Kilmer, Joyce; *The Shower*, Giltinan, C.; *To Our Lord in the Sacrament*, Saint Anselm; *The Holy Viaticum Comes to Me*, Prati, Giovanni; *Nam Semon Est Verbum Dei*, Guiney, Louise Imogen; *Presence of God*, Sonnich; *Sequence*, O'Donnell, Rev. Charles, C.S.C.; *At High Mass*, Benson, Hugh; *Communion*, Giltinan, Caroline; *Finding You*, Thayer, Mary Dixon; *The Holy Eucharist*, Pedro Calderon De La Barca; *Eucharist*, Phillips, Charles; *Lamp of the Sanctuary*, Sheehan, Rev. P. A.; *Blessed Sacrament of the Altar*, Southwell, Robert; *Love*, Tennyson, Alfred Lord; *Love and Duty*, Tennyson, Alfred Lord.

#### *The Blessed Virgin*

*Psalms*: 44; 5; 136; 113; 83; 30; 118; 56; 33; 24; 103; 39; 94; 99; 35; 121; 104; 2; 22; 9; 126; 146; 147; 86; 117; 88; 77; 149; 124; 75; 64; 43; 78; 71; 45; 81; 79; 68; 143; 6,3 (Canticle).

*Poems: Mary Immaculate*, Donnelly, E. C.; *Virgin Mother*, Paradiso Canto XXXIII; *Queen of Angels*, Boccacio, Giovanni; *A Prayer to Blessed Virgin*, from *Canterbury Tales*, Chaucer, Geoffrey; *To Our Blessed Lady*, Dunbar, William; *To the Virgin Mary*, Petrarch, Francesco; *Our Lady of the Rosary*, Gaffney, Rev. Francis A., O.P.; *The Rosary*, Kilmer, Joyce; *The Palmer's Rosary*, Starr, Eliza Allen; *Mary's Girlhood*, Rossetti, Dante G.; *Vigil of the Immaculate Conception*, Egan, Maurice Francis; *The Virgin*, Wordsworth, W.; *Hymn of the Angelus*, Poe, Edgar Allen; *Death of Our Lady*, Southwell, Robert; *Assumpta Marie*, Thompson, Francis; *Annunciation Night*, Conway, Katherine E.; *American Episcopacy*, Wordsworth, William; *The Church's Testimony*, Dryden, John; *Church as a Tree*, Wordsworth, William; *The Veteran of Heaven*, Thompson, Francis; *Lilium Regis*, Thompson, Francis; *The Papacy*, Faber, W.; *The Way, Truth and Life*; *Church Building*, Guest, Edgar A.; *The Patient Church*, Newman, John Henry, Cardinal; *Psalms LXXXIV Done Into Verse*, Milton, John; *The Cathedral of Rheims*, Kilmer, Joyce; *Going to Church*, Patmore, Coventry; *The Joyful Wisdom*, Patmore, Coventry; *Hymn for the Lighting of the Lamps*, from the Greek by Keats, John; *Crusader's Song*, from Old French by Meller, Clifford, Walter; *The Poor Parson*, from *Canterbury Tales*, Chaucer, Geoffrey.

#### *Faith*

*Psalms*: 20; 92; 26; 147; 40; 106; 19; 18; 69; 70; 68; 117; 27; 28; 61; 62; 34; 13; 124; 126; 23; 15; 12; 110; 105; 116; 5; 10; 36; 33; 16; 35; 115; 22; 139.

*Poems: Ballad of the Dying*, Keyes, F. C.; *The Saura*, Lee, Harry; *When Israel Out of Egypt Came*, Eden, H. P.; *Bartimeus*, Simmons, Laura; *Raysbreck*, McSholl, A.; *The First Faith*, Sterling, George; *I Am the Way*, Meynell, Alice; *Lead Kindly Light*, Newman, John H., Cardinal; *What is White*, MacDonough, Thomas; *At the Tomb*, O'Hagan, Thomas;

*Faith*, Guest, Edgar; *Two Faiths*, Faber, Frederic W.; *Souls*, Father Pro.; *Our Lady of Oxford*, Quirk, C. J.; *I Am the Way*, Collins, J. H.; *Believe and Take*, Spalding, J. L.; *Faith*, Tabb, Father John B.; *Providence*, Cowper, William; *Faith*, Pope, Alexander; *A Little Bird I am*, Guyon, Madam; *Faith and a Heart*, Wordsworth; *Faith and Freedom*; Wordsworth; *Faith in Doubt*, Tennyson; *In Dreams and Images*, Spalding, J. L.; *Hope Evermore and Believe*, Clough, Arthur Hugh.

#### Hope

*Psalms*: 7; 4; 83; 30; 122; 129; 2; 65; 69; 49; 120; 126; 26; 22; 9; 12; 124; 36; 90; 61; 70; 38; 107; 145; 28.

*Poems*: *I See the Blood upon the Rose*, Plunkett, Joseph Mary; *The Present*, Procter, Adelaide Ann; *Hope*, Guest, Edgar; *The Voice of Hope*, Sister Mary Clare, B.V.M.; *Hope*, Newman, John H., Cardinal; *Hope*, Mangan, James Clarence; *On Hope*, Crashaw, R.; *Hope*, Ryan, Abram J.; *Bridge of Life*, Donnelly, E.; *Time, Hope and Memory*, Hood, T.; *Pleasures of Hope*, Campbell, T.; *Heaven*, Anderson, Philo; *To Hope*, Hood, T.; *Our Lady of Good Voyage*, Shall, A. M.; *Love and Hope*, More, T.; *Hope Overtaken*, Rossetti, Dante.

#### Charity

*Psalms*: 102; 32; 93; 31; 15; 9; 38; 41; 17; 114; 25; 108; 96; 36; 30; 29; 68; 39; 103; 113; 21; 50; 144; 132; 14; 110; 72; 5; 33; 85; 83; 35; 18; 59; 44; 118; 67; 149; 141; 16; 7; 78; 111.

*Poems*: *Music*, Phillips, Charles; *The Traitors*, Condol, F. Kerin; *Love Declared*, Thompson, Francis; *The Martyrum Candidatus*, Johnson, Lionel; *Angel of Charity*, Moore, Thomas; *Charity*, Lothrop, George Parsons; *The Stars Sang in God's Garden*, Plunkett, Joseph Mary; *My God, I Love Thee*, St. Francis Xavier; *Hound of Heaven*, Thompson, Francis; *The Soul Wherein God Dwells*, Selesius, Angelus; *Pontius Pilate to His Host*, Shall, Anna McClure; *Love and Duty*, Patmore, Coventry; *Flowers Without Fruit*, Newman, John Henry, Cardinal; *Sympathy*, Newman, John Henry, Cardinal; *What Guardian Counsels?*, Auzias, March; *Our Neighbors*, Starr, Eliza Allen; *Little Things*, M. Imeldine, Sister; *Star Dust*, Kresensky, Raymond.

#### Prayer

*Psalms*: 24; 5; 87; 85; 89; 18; 17; 118; 9; 125; 62; 12; 101; 70; 108; 82; 37; 144; 80; 54; 36.

*Poems*: *The Temples of Prayer*, Davenant, Sir William; *Prayer*, Southwell, Robert; *Prayer of the Soldier in France*, Kilmer, Joyce; *Vision of the Night*, Benson, Hugh; *A Franciscan Prayer*, Dinnis, Enid; *Prayer from Idylls of the King*, Tennyson, Alfred Lord; *Pillar of Cloud*, Newman, John Henry, Cardinal; *A Prayer*, Douglas, Lord Alfred; *Sursum*, Valencia, Guillermo; *Prayer Without Words*, Mary Clare, Sister, B.V.M.; *Prayer*, Chesterton, Gilbert K.

#### Fortitude

*Psalms*: 117; 18; 22; 80; 90; 17; 46; 9; 70; 27; 71; 104; 50; 78; 89; 79; 77; 31; 21.

*Poems:* *The Wild Ride*, Guiney, Louise Imogen; *Renouncement*, Meynell, Alice; *In Memoriam*, Baring, Marice; *The Falconer of God*, Benet, William Rose; *Courage, Courage*, Guest, Edgar; *Prospice*, Brown-ing; *Be Strong*, Procter, Adelaide A.; *The Revealed*, Sheehan, Rev. P. A.; *Courage*, Brooke, Stopford; *The Kings*, Guiney, Louise Imogen.

#### Justice

*Psalms:* 14; 49; 117; 118; 18; 119; 10; 31; 33; 34; 40; 52; 54; 93; 96; 106; 111; 115; 137.

*Justice*, Milton, John; *The Ninetieth Psalm Versified*, Burns, Robert; *Justice*, Gallagher, James; *True Knight*, from *Pastime Pleasures*.

#### Prudence

*Psalms:* 111; 32; 9; 140; 93; 24; 42; 138; 94; 118; 17; 37; 38; 23; 90; 119; 2; 126; 137; 77; 16.

*Poems:* *Bright Star*, Keats, John; *A Song*, Crashaw, R.; *Admonition*, Faber, Frederic W.; *The Soul Selects*, Dickinson, Emily; *Resolve*, Gilman, Charlotte R.; *The Sinner Saint*, Blunt, Wilfred S.; *The Falconer of God*, Benet, William Rose; *Strength, Love and Light*, King, Robert of France; *To the Brave Soul*, Underwood, Wilbur.

#### Temperance

*Psalms:* 36; 99; 77; 34; 109; 21; 17; 114; 107; 139; 83; 45; 9; 23; 50; 51.

*Poems:* *Temperance*, Crashaw, R.; *The Lesson*, Faber, Frederic W.; *Discipline*, Foote, Ella Woodward; *Penance*, Starr, Eliza Allen; *Good Counsel*, James I of Scotland; *Loud Lone is Lost*, Southwell, Robert; *Sacrifice*, Giltinan, Caroline; *The Man of Upright Life*, Campion, T.

#### Truth

*Psalms:* 14; 140; 118; 24; 51; 44; 139; 13; 31; 10; 88; 119; 85; 5; 42.

*Poems:* *Two Went up to the Temple to Pray*, Crashaw, Richard; *Where Lies the Truth*, Wordsworth, W.; *Magna Est Veritas*, Patmore, Coventry; *Aurora Leigh*, Browning, Mrs. E.; *The Cause of Truth*, Newman, J. H.; *The Right Must Win*, Faber, Frederic William; *Truth*, Masfield, John; *Pontius Pilate*, Shall, Anna McClure.

#### Purity

*Psalms:* 83; 45; 9; 23; 50; 51; 94; 31; 100; 36; 109; 2; 1.

*Poems:* *Comus*, Milton, John; *Lancelot to Elaine*, Tennyson, Alfred Lord; *Ad Castitatem*, Thompson, Francis; *Chastity*, Carlin, Francis; *Sir Galahad's Vision of the Virgin*, Miller, J. C.; *Zeal and Purity*, Newman, J. H.

#### Friendship

*Psalms:* 140; 31; 36; 4; 67; 30; 35; 59; 68; 118; 71; 28; 107; 132; 111; 32; 127; 64; 15.

*Poems:* *A Friend*, Johnson, Lionel; *A Gift*, Starr, E. A.; *Of My Friend*, Thompson, Francis; *A Double Need*, Thompson, Francis; *Christ the Comrade*, Colum, Padraic; *Lone is Life*, Rolle, Richard; *Old Woman*, Bunker,



John; *Ask Me No More*, Tennyson, Alfred Lord; *Friendship*, Benson, Hugh; *Intimacy*, Carlin, Francis; *Hearts*, Procter, Adelaide A.; *Apotheosis*, Sheehan, Rev. R. A.; *To A Friend*, Faber, Frederic W.; *Parting*, Ryan, Abram J.; *Comrades*, Hovey, Richard; *A Farewell*, Patmore, Coventry.

#### Home Life

*Psalms*: 51; 133; 103; 64; 76; 67; 17; 31; 58; 21; 71; 15; 60; 46; 81; 16; 117; 118; 44; 61.

*Poems*: *Our Neighbor*, Starr, Eliza Allen; *The Parlor Andirons*, Starr, Eliza Allen; *In Her Paths*, Thompson, Francis; *Ode to Duty*, Wordsworth, W.; *Mother*, Ryan, Kathryn White; *Vespers*, Merrier, Louis; *An Old Woman of the Roads*, Colum, Padraic; *Woman's Mission*, Tennyson, Alfred Lord; *The House With Nobody In It*, Kilmer, Joyce; *The Housewife's Prayer*, Kelley, Blanche M.; *Delicatessen*, Kilmer, Joyce; *Two Workers*, O'Hagan, Thomas; *The Song of My Mother*, O'Hagan, Thomas; *The Path to Home*, Guest, Edgar; *Prayer for the Home*, Guest, Edgar; *Songs of Home*, Mary Clare, Sister, B.V.M.; *Softly the Ships Do Sail*, Faber, Frederic W.; *The Homeward March*, Moore, Thomas; *Old Fashioned Houses*, Faber, Frederic W.; *The Visitor*, Giltinan, C.; *A Woman of the Mountain*, Pearce, Padraic; *The Holy House*, Esler, E. B.; *Our Deus Home*, King, Terrance; *My Mother*, Quirk, C. J.

#### Nature

*Psalms*: 103; 113; 18; 148; 28; 74; 66; 96; 146; 82; 105; 71; 88; 45; 136; 24; 79; 89.

*Poems*: *At Sea*, Starr, E. A.; *Ode to the Setting Sun*, Thompson, Francis; *A Sunset*, Thompson, Francis; *Heard on the Mountain*, Thompson, Francis; *Anthem of Earth*, Thompson, Francis; *How Beautiful the Queen of Night*, Wordsworth, W.; *A Thunderstorm at Bengier*, Sheehan, Rev. P. A.; *The Snowy Mountain*, Faber, Frederic W.; *Spring Night*, Teasdale, Sara; *Of an Orchard*, Hinkson, Katharine T.; *To the Ocean*, from *Childe Harold*, Byron, Lord; *The Storm*, Patmore, Coventry; *A Ballad of Trees and the Master*, Lanier, Sidney; *Ebbtide at Sundown*, Field, Michael; *In Coventry*, Daly, James J. J.; *Intempestiva*, Stuart, Henry Longan.

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- Wyatt, E. Van Rensselaer, "The Bible and the Drama," *Catholic World*, 121:80-7.

SISTER M. LUCIA,  
Sister of Charity of Providence.

Sacred Heart Academy,  
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## EDUCATIONAL NOTES

### ARRANGEMENTS COMPLETED FOR N. C. E. A. MEETING

All arrangements have been completed for the twenty-eighth annual meeting of the National Catholic Educational Association, which will be held at the Municipal Auditorium, 34th below Spruce Street, Philadelphia, Pa., June 22 to 25.

The convention will open Monday, June 22, with a reception to the visiting priests and Brothers. A Pontifical Mass will be celebrated Tuesday morning by His Eminence, D. Cardinal Dougherty, at the Cathedral of SS. Peter and Paul, East Logan Square. The preacher at the Pontifical Mass will be the Rt. Rev. Msgr. Joseph M. Corrigan, D.D., LL.D., Rector of St. Charles Seminary, Overbrook, Pa.

Priests who have not yet arranged for a place to say Mass may write to the Rev. Leo D. Burns, D.D., West Philadelphia Catholic Girls' High School, 45th and Chestnut Sts., Philadelphia, Pa. Sisters who desire to secure places to stay should write to the Rt. Rev. Msgr. William P. McNally, S.T.L., Roman Catholic High School, Broad and Vine Streets, Philadelphia, Pa.

The Bellevue-Stratford has been selected as the headquarters hotel. Information in regard to hotel accommodations may be secured from the Committee.

The committee on arrangements consists of the Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., Chairman, Rt. Rev. Msgr. William P. McNally, S.T.L., Rev. Leo D. Burns, D.D., Rev. John F. McElwee, O.S.F.S., Very Rev. Wm. T. Tallon, S.J., Rev. James H. Griffin, O.S.A., LL.D., Rt. Rev. Msgr. Joseph M. Corrigan, D.D., LL.D., Rev. Anthony J. Flynn, Ph.D., and Rev. Brother E. Anselm, F.S.C.

### THE FORTHCOMING AUTHORIZED BIOGRAPHY OF KNUTE K. ROCKNE

Mrs. Knute K. Rockne has requested Father John Cavanaugh, C.S.C., to prepare the authorized biography of her lamented husband. Father Cavanaugh knew Mr. Rockne well. As president of Notre Dame he received Knute as a freshman, graduated him four years later, named him instructor in Chemistry and subsequently appointed him football coach.



The proceeds from the sale of the book are to go entirely to Mrs. Rockne's family.

Father Cavanaugh requests his friends (and more particularly Mr. Rockne's friends) to forward to him all clippings, pictures, tributes, letters, anecdotes or reminiscences that might be useful in the preparation of this biography. All material will be carefully preserved and returned on request. Address: The Reverend John Cavanaugh, C.S.C., Notre Dame, Indiana.

#### PROSE AND POETRY FOR PRÉCIS WRITING

Among the forthcoming publications of the Catholic Education Press is "Prose and Poetry for Précis Writing," selected and edited by Irene Hill FitzGerald, A.M., and Robert Hugh Mahoney, Ph.D., of the English department of Bulkeley High School, Hartford, Conn. The book is among the first of its kind prepared for use in American schools. The practical value of the training it offers has been demonstrated for a score of years in England and now persistently claims the attention of American teachers in secondary schools and junior colleges. Any composition book which increases the power of the student to master the content of the printed page and at the same time fosters facility and skill in expression is a happy addition to the equipment of the English classroom. The content of the volume should make a particular appeal to instructors in Catholic schools. The book will be ready for use in September.

## REVIEWS AND NOTICES

**The Cross in the Wilderness**, a Biography of Pioneer Ohio, by Sister Monica, O.S.U., Ph.D. New York: Longman's Green and Company, 1930, pp. 290.

The "new history" seems to be invading precincts that have been hitherto held immune to its contempt for all venerable canons of narrative. Sister Monica's account of the foundation of the "School of Brown County Ursulines, Saint Martin's, Ohio," is written with a "brio" and freshness that perturb somewhat old-time readers of "annals and chronicles" of religious and missionary enterprises. It will certainly not drift into the "dry-as-dust" catalog. The work scarcely needed any illustrations, so picturesque and lively is the style, and so anecdotal the content. One reads it with delightful haste, though so clear and compact a "story" was surely not written in haste. *Ars est celare artem*. The chapters of this good dissertation offer sufficient proof of the thoroughness and accuracy of the writer's "heuristic."

The Ohio of the forties was yet in great measure the frontier, with all that the term implies, and these colorful and breezy pages offer a large and sympathetic view of the obstacles and difficulties amid which a religious foundation struck its roots in a soil that for ages had echoed only to the footfall of deer and bear and their red-man enemy. Sent by Bishop, later Archbishop, Purcell to Solomon's Run in Brown County about the middle forties, eleven Ursuline nuns, under Mother Julia Chatfield, an English convert, began amid these ancient forests and green vales their good works of education and charity. Since that cheerless day these works, blessed by God, have taken on the stately proportions of a great modern American Catholic house of all the virtues and a refuge of all the arts and all the knowledge that befit Catholic womanhood.

Sister Monica's narrative of the first forty years, though ending painfully enough with the sad death, among his beloved nuns, of Archbishop Purcell, their founder and friend, reads like a "best seller." It maintains such a pleasant and continuous character of facts, sprightly comment, and not unkindly gossip, that

one is too soon at the end of the charming work. Nevertheless, behind the smiles and the tears one senses all the virtues of the cloister, all the hardships of pioneer poverty and privation in a remote corner of a new American state just opening up to agriculture, industry and commerce. How many a Benedictine nunnery must have begun in just that way amid the forests of France and Germany, to become one day rich, influential and beneficent! Saint Ursula's daughters the world over will read with tear-dimmed eyes this "Nun's Tale," of trials and joys made up, but nowhere, surely, more eagerly than in old Boulogne-sur-mer, whence came most of the gentle ladies who tackled Saint Martin's so fearlessly and opened through Ohio a broad way of religion and learning whose end, one hopes, is yet far off.

RT. REV. THOMAS J. SHAHAN, D.D.

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**Toward the Priesthood**, by the Very Rev. C. A. Dubray, C.M., President of the Major Seminary of Notre Dame, New Orleans. Milwaukee: The Bruce Publishing Company, 1930. Pp. 252.

Nearly twenty years ago the writer of this book, then professor of philosophy at the Marist Seminary, Washington, published under the title of "Introductory Philosophy" a volume of some 600 pages, which has ever since rendered valuable service in our Catholic colleges by its clear presentation and illustration of the fundamentals of philosophy. In his latest work, Dr. Dubray, who during the last few years has been president of the Theological Seminary of New Orleans, has for his purpose to help seminarians in their preparation for the priesthood. The writer does not intend to give a complete treatise on clerical training, or to study in detail the various duties of a seminarian, but rather "to present such general principles as will aid the aspirant to the priesthood in laying a deep and solid foundation on which a strong and beautiful structure can be erected, in acquiring the central attitude of mind that will bring details to a living unity, and in developing the essential disposition that will regulate conduct."

To accomplish this task the author pursues a methodical plan. He begins with the first requisite in all education and training—

the goal, or the "terminus ad quem"; viz., the glory of God, and man's eternal salvation as the ultimate end; priestly ministry as the intermediate end; ordination to the priesthood as the proximate end. He then proceeds to the starting point, or "terminus a quo"; viz., nature, grace, vocation to the priesthood, in order to help the seminarian to acquire a clear idea of his resources, both natural and supernatural. Finally, he treats of "the Way" which leads to the goal. In this last part the author studies the main difficulties to be encountered, the chief means of progress to be utilized, and the essential helps that may be turned to the best advantage. A well-known seminary rector used to put this in a more concrete if less philosophical way in his talks to the seminarians at the opening of the scholastic year. "We must see," he would say, "first of all, where we ought to be; secondly, where we are; and finally, how we are to get from where we are to where we ought to be."

The arrangement of topics and the terminology in the table of contents, as well as in the text itself, reveal at once a philosophical turn of mind. This does not mean that the work is not practical, but that it deals with fundamental principles rather than with detailed descriptions, and that the various topics are labeled with scientific rather than with popular names. Doubtless, some readers would prefer a more complete, more detailed and even more concrete treatment of the subject of priestly training. However, all who are deeply interested in this important matter will soon realize that Dr. Dubray's book is well worth reading and keeping. It supplies valuable material for spiritual reading, meditation and conferences, on a number of important topics, and relative to each one of them it offers a wealth of apt quotations from Holy Scripture. Some of the most striking and helpful passages in the book are those in which the author shows that fidelity to present duties in the seminary will secure fidelity to priestly duty in the ministry, whereas their neglect will spell failure in the priesthood.

Although the author generally presents a sound doctrine, well knit together and lucidly developed, some exception must be taken to several of his statements. In his brief treatment of the necessity of a divine vocation the writer, after stating that "this vocation is made manifest by the call of the Bishop," adds

that "this external call . . . is only the full development of a germ that was present in the soul long before." He continues: "A man comes to the seminary because he is convinced that he has already a vocation, that he is called by God . . . because he became convinced that he heard God's voice, and decided to follow it." This doctrine has been taught and is found in many books from spiritual writers and even theologians, but after the discussions of the first decades of the present century and the decision of Pius X which put an end to what was a rather acute conflict in France, it needs to be qualified considerably. It is true, no doubt, that some come to the seminary because they have such a conviction, because they have heard God's voice calling them to work in His vineyard. But others, and perhaps the majority, come to the seminary without any clear consciousness of having heard God's voice or of having received a special call. They come rather because the priesthood appeals to them, and they determine to prepare themselves for it much as they would for law or medicine or for some other profession. If they prove to have the required fitness and the right motives for entering the priesthood, we are certain that their choice was inspired by God's grace and is therefore supernatural. But psychologically they are not directly conscious of God's influence on their mind and will any more than people are when before receiving sacramental absolution they make a supernatural act of contrition. This they realize only later by reflection and the light of faith, for only the grace of God can make a man desire and choose the priesthood from the right motives, and this we may call a vocation. That a direct consciousness of a special call, a direct experience of "the promptings of the Holy Ghost," are not necessary is clearly taught in the decree of the Roman Commission appointed by Pius X. All that is necessary that a man may accept the call of the Bishop is fitness and the choice of the priesthood from the right motives.

The author's treatment of "the right motives" likewise calls for some qualification. It appears that he would exclude every human consideration. He says on page 106: "To seek to become a priest for any other motive than the glory of God by our own sanctification and the salvation of souls is already to prove oneself absolutely unworthy of the priesthood, since God does not call us for any other reason. . . . To please parents or



relatives, to seek comfort and ease, to endeavor to reach fame and influence, or similar motives are not motives that come from God. Were a man to entertain such thoughts, his place is not in the seminary." Most certainly, this is the ideal. However, as long as God calls men and not angels to the priesthood, to make this ideal a necessary qualification for the priesthood, would be to exclude many a worthy and useful candidate from the ministry. Just as the presence of lower and even merely natural motives of contrition do not exclude the higher motive of supernatural love, so neither do natural motives, so long as they are not unworthy ones and so long as they are kept in due subordination to the higher ones, prove that a candidate has not the right intention or right motive for desiring the priesthood.

On page 107 the author seems to imply that if God calls a man to the priesthood, he has no right to refuse. Now, apart from some very exceptional circumstances, a vocation to the priesthood, like a call to the religious life, is an invitation rather than a command. The Church has on several occasions and in various ways made sufficiently clear that reception of Orders is a matter of free choice: "For as yet, you are free, and it is lawful for you at will to pass over to worldly pursuits." God wants only volunteers to serve Him in the ministry.

These few exaggerations, which can be easily corrected, are, no doubt, prompted by the writer's praiseworthy anxiety manifest throughout his book to keep before the seminarian the very highest ideals of the priesthood.

The publisher also deserves commendation for presenting us with a book attractive in form and exceptionally well printed.

LOUIS A. ARAND, S.S.

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**Introduction to the Study of St. Thomas**, by Dr. Martin Grabmann. Authorized translation by John S. Zyburg, Ph.D. St. Louis: B. Herder Book Co., 1930. Pp. 220. Price \$2.00.

Dr. Grabmann's introduction to the *Summa Theologica* first appeared in 1919. It was translated into several languages. The present English translation is made from the revised edition and contains many new references and an entirely new chapter on the structure of the *Summa*. A student should not approach St. Thomas without having mastered one or other of the thoroughly excellent studies which have appeared in recent years. There

is none better than this. It is premised with a historical account of the production of the great *Summas*, many of which are still unpublished. The method of teaching and disputation in the Universities of the thirteenth century is explained and a list given of the principal *Summae*. The chronology of the *Summa* of St. Thomas, with an examination of the difficulties connected with the fixation of the time of composition for its different parts. An effort is made to link it with the other works of the Angelic Doctor.

In writing the *Summa*, St. Thomas intended to cover the whole ground of Theology for the use of beginners. A systematic plan was adopted, and the work was carried beyond the scope of any previous *Summa* by devoting special attention to the philosophical, metaphysical, psychological and ethical foundations of speculative theology. He perfected the scholastic method and left a masterpiece for all time. Grabmann gives a good introduction to the *Contra Gentiles* and throws light on the production of the *Opuscula*. All that is needed to be known from the historical standpoint for an intelligent appreciation of the *Summa* is here contained. This is far from saying that a study of a historical and methodological introduction to St. Thomas is the sole requisite for a course in philosophy as such; but it is a requirement for the interpretation of St. Thomas.

Dr. Grabmann, in his thorough, Teutonic way, gives copious references to sources and to the writings of students of the medieval period. He outlines two methods of interpreting the *Summa*—the *systematic*, and the *historical*. The first must be the foundation for the second. For the systematic study, it is first necessary to master the *Summa*, interpret it by referring to the other works of St. Thomas and examine the leading commentaries. Historically, it must be appraised in the light of its background. Its sources, models and precursors among the medieval books must be sought from the standpoint of doctrine and of method. Its most important relation is to Albertus Magnus. Its criticism by contemporaries, and its subsequent influence should be known.

Chapter IV, on the structure of the *Summa*, if carefully studied, will enable one to locate the position which any theological subject occupies in the *Summa*. It is made up of the paradigmatic material which every student of the *Summa* learns

by heart. Nothing could be more useful for beginners, or more necessary for readers.

The translation reads well, in general, although there are some signs of hasty work. The field is one with which Dr. Zybura himself is familiar and is besides one which he loves. We must thank him for doing this work and pray that he may be able to continue his zealous efforts to bring St. Thomas home to the students of our days.

F. A. WALSH, O.S.B.

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**Problems in General Science**, by George W. Hunter and Walter G. Whitman. New York: American Book Company, 1930. Pp. xii+688. Price, \$1.72.

Most scientific educators today will agree on the value of a general science course, but probably there will be a wide divergence of opinion in regard to the content, viewpoint, and even the objectives of such a course. The theoretical scientist would probably value it as giving a general background of science and a knowledge of the interconnection of the various branches of science, before taking up any of them in particular. The present book takes a much more practical viewpoint and stresses immediate applications. Thus the authors state as their idea of the objectives of a general science course: to show the student how to keep well, to solve his home science problems, to help him use his leisure hours, to show him vocational possibilities and to develop his character. These objectives probably cover the cases of the great majority of high school students. The small minority who will specialize in science will probably not suffer from the practical viewpoint, and certainly the showing of immediate applications is the best way to capture and hold the interest of younger students.

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Interesting historical backgrounds are given at the introduction of each new subject. Famous cases of the attack and solving of a problem are given, the methods used being emphasized, and then the student is told to solve some similar problem within his own experience. The encouraging of constructive thinking and inculcating of scientific methods are the strongest points of the book.

The book contains an abundance of material from all branches of science, perhaps more than could possibly be assimilated by any high school student in a year's time. The authors, however, favor "flexibility to meet local conditions" and probably do not expect any individual teacher to use all the matter in the text. A great deal of supplementary work is probably required. "Unit 1," for example, introduces the student to considerable theoretical physics and chemistry in a very short space. The average student probably will experience difficulty upon meeting so many entirely new ideas at once. Again the Metric System, with which the American child cannot be expected to be familiar, is used several times without formal introduction.

On the whole, however, the authors are very clear in their explanations of difficult concepts, and the book will probably be very successful in arousing the interest of students and in making abstruse ideas intelligible.

F. LEO TALBOTT.

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**Lives of Today and Yesterday**, a Book of *Comparative Biography*, edited by Rowena K. Keyes, Ph.D. New York: D. Appleton and Company. 1931. Pp. 316.

In view of the natural interest of readers in biography of notable figures as a means of rounding out and supplementing their own narrow, restricted experiences of life, Miss Keyes of the Julia Richman High School of New York City has compiled a little text in comparative biographies for high school students of English and history. The biographies are in sets of two, in order that comparison may be challenged. "Two Builders of America" are Benjamin Franklin and Andrew Carnegie who in excerpts from their autobiographies relate their own stories of rise from poverty to wealth and distinction. This is followed by the strange couplet of Alcibiades the Greek from E. F. Benson's recent volume and Napoleon Bonaparte as seen by Emil Ludwig, who describes himself as a portrait painter rather than as an historical biographer. Joan of Arc, as depicted by Albert Bigelow Paine in *The Girl in White Armor*, is placed in juxtaposition with an excerpt of Lytton Strachey's *Florence Nightingale*. It is marvelous how the scientific secular historian can

glorify or minimize Florence Nightingale of the Crimea with no reference to the French Sisters of Charity or the Irish Sisters of Mercy from Kinsale without whose assistance "The Lady with a Lamp" would have halted in her works of Charity before Sebastopol! The Christopher Columbus of Washington Irving is set off with Robert E. Peary as seen in the latter's own book *The North Pole, its Discovery* in 1909. Excerpts describe Sarah Knight, who toured the coast colonies of America in 1704 and Gertrude Bell (Lady Bell's *Letters of Gertrude Bell*—1927) who wandered in Syria and Asia Minor about 1919. Both travellers left interesting diaries or letters, and both were feminists of a better sort. Alexander Hamilton from A. M. Hamilton's *The Intimate Life of Alexander Hamilton* (1910) is coupled with the strange Disraeli as described by André Maurois whose biographies are novels. Boswell's *Samuel Johnson* is introduced as a parallel for Lloyd Osbourne's *An Intimate Portrait of Robert Louis Stevenson* (1924). Then there are Frances Burney and Louisa Alcott, David Garrick (Clement Parson's *Garrick and His Circle*, (1906) and Edwin Booth (from William Winter's *Vagrant Memories*—1915), and Robert Fulton (A. C. St. Sutcliffe, *Robert Fulton and the Clermont*—1906) and the Wright Brothers (M. V. Charnley's *The Boys' Life of the Wright Brothers*—1928).

As a text, I see little advantage for high schools in this volume. As a book of readings on the shelf, it would be handy. As a means of stimulating biographical reading it should serve a useful purpose. Yet books of readings often deter the reading of books. Reading can be made too easy, even as the typewriter has made it too easy to get out books of reading.

RICHARD J. PURCELL.

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**Extra-Instructional Activities of the Teacher**, by Roscoe Pulliam, Superintendent of Schools, Harrisburg, Illinois. Garden City, New York: Doubleday, Doran & Company, Inc., Pp. 459.

A widened conception of the responsibilities of the teaching office and the school has made obsolescent the tendency to regard the work of a teacher as limited to the field of formal instruction. In fact, there is a reaction against the narrower concept of the teaching office so pronounced that it would vest in the teacher



excessive responsibility—responsibility that belongs partly in the home and other institutional agencies. However, all interested in education will agree with Mr. Pulliam's contention that scientific study and scientific methods should also be applied to the extra-instructional activities of the teacher.

The scope of Mr. Pulliam's work is quite extensive. The first three chapters deal with problems of control in the classroom, the fifth with punctuality and attendance, the sixth with the holding power of the school, and the seventh with the reduction of juvenile delinquency. He also treats health, extra-curricular activities, school records, relations with home and parents, all rather briefly but revealing newer viewpoints and procedures. The last three chapters are concerned with problems of the teacher.

Space will hardly permit a criticism of all the ideas presented in this work. Mr. Pulliam is inclined to emphasize the practical rather than the theoretical. However, some of his recommendations in regard to school discipline are somewhat vague. Mr. Pulliam does not pretend to be a historian and his introduction to the question of discipline indicates that his sources of information were not always the most reliable. "The theological dogma of original sin," he tells us, "tended to be reflected in educational theory, and much was made of the necessity of breaking the child's 'will' and suppressing his evil impulses." Such indefinite generalities may trouble the reader. Of course if this reference is to the older Protestant conception of original sin as "depravation" it might find some support in fact, but the Catholic conception that original sin means not depravation but deprivation of certain supernatural gifts is ignored. There are many helpful suggestions contained in the chapter of discipline, however, and especially in the emphasis upon rational motivation. Mr. Pulliam is convinced (and in this point too I heartily agree with him) that the personality of the teacher has a great deal to do with maintaining proper discipline. This control may be unconsciously or consciously applied. And yet if the school is functioning properly, student lives should be touched by more than personal influence. Mr. Pulliam is willing to compromise on the subject of corporal punishment in the school. He discusses critically some of the primitive procedures of punish-

ment that made school life a miserable burden to certain types of youngsters. He summarizes under "techniques of control" the following points:

1. Giving immediate attention to misconduct.
2. Fixing personal responsibility.
3. Enforcing the threatened penalty.
4. Removing the causes of trouble.
5. Getting on the right side of troublemakers.
6. Seeing and finding out about things that happen.
7. Preventing enforced idleness among pupils.

The fourth step of course is by all means the most important. One gets the idea from Mr. Pulliam's discussion that social order is still reckoned in some primitive schools as the primary objective of disciplinary procedure.

In the chapter on "Teaching Pupils To Control Themselves," many helpful suggestions are offered, and especially a rather lengthy discussion of student-government procedures. There is an omission of the quality of spiritual insight as a foundation of student attitudes toward other students and the school. This, the writer believes, if suggested properly in the parochial school, would do a great deal to make more permanent the attempts at student government in parochial schools. Mr. Pulliam points out the dangers of student government as exemplified in many recent experiments. Here he attempts likewise to give both sides of a much disputed question.

His chapter on "Reducing Juvenile Delinquency" would not appeal to those interested in parochial schools, save to suggest the viewpoint of one engaged in an endeavor to cope with this problem without spiritual resources. In the reasons suggested for delinquency, defects in the child's physical organism, defective home conditions, demoralizing neighborhood influences, defective social conditions, and defective school conditions, he fails to indicate that these defects generally bring about friction in school life most frequently when religion has failed to supply the child with right motives. However, the religious teacher who would fail to recognize the factors suggested by Mr. Pulliam as contributing to delinquency would be guilty of equal oversight.

A chapter which I would recommend most heartily to those

engaged in religious education is that on promoting the health of pupils. Here, too, the author might have been a bit more explicit, but his viewpoints are advanced beyond that of the average educator who sees the child as an I. Q. rather than as also an animal, however rational. Mr. Pulliam's recommendations as to school records also give evidence of a wide experience. It is to be regretted that he did not go a step farther in the chapter on "Helpful Relations with Parents" and give a school report that would reenforce the arithmetical guess of numbers with concrete observations of personality traits. The chapter on the relation between home and school the writer found the most stimulating of the book. Catholic school teachers might read with interest the principles for handling what Mr. Pulliam calls "individual parent problem cases." The last three chapters will not apply to religious teachers as much as to the non-religious but the titles, "Keeping Up with a Growing Profession," "Cooperating with Other Members of the Teaching Staff," and "Solving Some Personal Problems of the Teacher" suggest helpful viewpoints. Possibly the second title may propose a field of research in which Catholic schools also may profit.

While there is little of the scientific method suggested in the introduction to this work manifest in some of the recommendations proposed, "Extra-Instructional Activities of the Teacher" may be recommended as a most helpful contribution to educational literature. Moreover, the fact that a man in whom are vested heavy administrative responsibilities should be able to assimilate and reorganize such a vast amount of educational information should challenge some of our less busy teachers to do intensive research while teaching in the many fields suggested by Mr. Pulliam.

MAURICE S. SHEEHY.

**Books Received***Educational*

National Bureau of Casualty and Surety Underwriters: *A Guide-Book for Safety Education V*. New York: National Bureau of Casualty and Surety Underwriters, 1931. Pp. vii+89. Price, \$.50—paper; \$.75—cloth.

Patri, Angelo: *The Questioning Child*. New York: D. Appleton and Company, 1931. Pp. 221. Price, \$1.60.

Ross, C. C. and Gard, Paul D.: *Two Modified Methods of Administering Two Standardized Group Intelligence Tests*. Lexington, Ky.: University of Kentucky. Pp. 115.

Tood, Jessie M.: *Drawing in The Elementary School*. Chicago: The University of Chicago, 1931. Pp. v+61.

Woodworth, Robert S., Ph.D., Sc.D.: *Contemporary Schools of Psychology*. New York: The Ronald Press Company, 1931. Pp. vi+232. Price, \$2.50.

*Textbooks*

Barrett, Rev. John I., Ph.D., LL.D., J.C.L. and Fanning, Mary F., A.B.: *Ave Maria Readers*—Primer: *Ave Maria Readers*—Book One. New York: American Book Company, 1931. Pp. Primer 140, Book One 141. Price, each \$.60.

Becker, Carl L.: *Modern History*. New York: Silver, Burdett and Company, 1931. Pp. xiii+825. Price, \$2.24.

Becker, Kate Harbes, A.B.: *English Outlines for the Busy Teacher*—Eve of St. Agnes (John Keats); Idylls of the King (Alfred Tennyson); Henry V (Shakespeare); As You Like It (Shakespeare). Belmont, N.C.: The Outline Company, 1931.

Buros, Oscar K.: *Buros Spelling Workbook*. New York: American Book Company, 1931. Pp. ii+37.

Clark, A. Mortimer and Knox, Jaxon: *Progress in English*. Garden City, N. Y.: Doubleday, Doran & Co., Inc., 1931. Pp. xii+466. Price, \$1.20.

Dubrule, Noelia (Summit Country Day Schools, Cincinnati, Ohio): *Practice Exercises in French*—A Work Book in French. Cleveland, O.: The Harter Publishing Company, 1931. Pp. 96.

Edwards, Paul Grey and Sherman, James Woodward: *The Outdoor Playhouse*—The Nature Activity Readers, Book Two; The Nature Activity Readers, Book Three. Boston: Little,

Brown, and Company, 1931. Pp. each xiv+175. Price, each \$.76.

Estelle, Sister Mary: *Friends of Ours Workbook* (The Marywood Readers) To accompany Friends of Ours. The Tom and Ruth Workbook (The Marywood Readers) To accompany Tom and Ruth and Tom and Ruth Stories. New York: The Macmillan Company, 1931.

Fraser, W. H., Squair, J. and Carnahan, David Hobart: *Brief French Grammar* (Heath's Modern Language Series). New York: D. C. Heath and Company, 1931. Pp. x+364. Price \$1.60.

Glenn, Paul J., Ph.D., S.T.D.: *Apologetics*. A Class Manual in the Philosophy of the Catholic Religion. St. Louis, Mo.: B. Herder Book Company, 1931. Pp. xix+303.

Groessel, Rev. Wm. V., M.A.: *Ecclesiastical Latin*. Milwaukee: The Bruce Publishing Company, 1931. Pp. ix+102.

Heffner, Roe-Merrill S., Ph.D.: *Brief German Grammar*. Heath's Modern Language Series. New York: D.C. Heath and Company, 1931. Pp. xxxiii+238. Price, \$1.60.

Jefferson, Bernard L., Peckham, Harry Houston, and Wilson, Hiram Roy: *Freshman Rhetoric and Practice Book*. Garden City, N. Y.: Doubleday, Doran & Company, Inc. Pp. x+674. Price, \$2.00.

Johnson, Mabel Hubbard: *Jean and Jerry's Vacation*. New York: American Book Company, 1931. Pp. 192.

Kane, Edward A.: *Your Speech*. Garden City, N. Y.: Doubleday, Doran & Company, Inc., 1931. Pp. viii+142. Price, \$.80.

Kennedy, William H. J., Ph.D. and Joseph, Sister Mary, Ph.D.: *Student's Workbook in Old World History*. Accompanying "Old World Foundations of the United States." Key to *Student's Workbook in Old World History*. New York: Benziger Brothers, 1931. Pp. each 133. Price, list \$.54; To schools, net, \$.40.

Knickerbocker, Edwin Van B., Editor: *Short Plays*. New York: Henry Holt and Company, 1931. Pp. xv+532.

Lockridge, Ross F.: *La Salle*. Yonkers-on-Hudson, New York: World Book Company, 1931. Pp. xvi+312. Price, \$1.40.

Pitkin, Walter B.: *How We Learn*. A book for young people with emphasis upon the art of efficient reading. New York: The McGraw-Hill Co., Inc., 1931. Pp. ix+263.



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